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THE MESSAGE OF DANIEL

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Ruth, The Redeemed
The Voices of the Prophets

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Foreword

THE following lectures have been before a limited Christian public for about ten years. Hundreds of students and others have received them in mimeographed form.

In response to a great many requests, these lectures are now sent forth in book form.

The author expresses his heartfelt thanks to Yvonne and Maxine Cederblom for their generous and gracious labor bestowed on the preparation of the manuscript.

That God may bless His Word to my readers through *The Message of Daniel* is the sincere prayer of the author.

ARTHUR PETRIE.

Seattle, Washington.

I

The Man Daniel

OUR purpose in this lecture is to look at the man Daniel himself, as he is set forth in the book bearing his name, and in other Scriptures.

Ezekiel 28:3 shows Daniel to be one of the most remarkable persons in all history. He is compared with one of the highest and wisest of supernatural beings.

Testimony to Daniel.

1. In Ezekiel 14:14,20 the Lord God Himself bears testimony to Daniel and to his righteous character. It means much for God, who knows the secrets of all hearts, to bear direct testimony to anyone.

In Ezekiel 28:3 the Lord God again bears testimony to the wisdom of Daniel—wisdom which He Himself had given, but which Daniel proved worthy of having. It would make some of us proud—it made Daniel humble. (See Dan. 1:18-20; 2:20-23; 5:12, 13. Cf. 1 Ki. 4:29-34.)

Ignatius (A. D. 30-107) says, "Daniel, the wise, at the age of twelve years became possessed of the Divine Spirit."

Daniel was apparently born and reared during the great religious revival under good king Josiah. (See and compare Dan. 1:1-6 with 2 Chron. 34:1, 8; 35:18, 19; 36:1-7.) By reading these references the student can ascertain that Daniel lived his early years during a great religious awakening under King Josiah. He carried the impression then made upon him throughout his long life—and he carried it with him

into captivity in idolatrous Babylon. Church History shows that nearly all the best work of the Church has been done by youths converted in religious revivals.

2. *Testimony of Angels to Daniel.* (Read 9:24; 10:11, 19.) Daniel was a favorite in heaven. The angels are called "watchers," ch. 4:13, 17, 23. They watch human conduct, and know us. (See 1 Cor. 4:9; 1 Tim. 5:21.)

The evil spirits know us, and probably discuss us. (See Acts 19:15.) It is quite likely that human conduct and human history are open books to the world of pure angels, and to the world of wicked spirits. (See further Job 1:7; 1 Pet. 5:8; Eph. 2:2; 6:12.) It may be stated that evil spirits are not roaming this world like blind bats, but see in the darkness of this world, and work intelligently. Perhaps more than we know, pure spirits and evil spirits are contending for the mastery of our lives. What is their testimony concerning us? They knew Daniel, and they knew Paul. They knew the Lord Jesus. (Mark 1:24.)

3. *The Testimony of His Masters.* (Dan. 4:8, 9, 18; 5:11.) Those words of Daniel's masters illustrate the sayings of Proverbs 3:4 and Romans 14:18; especially the words, "in the sight of . . . men," and "approved of men," the original word in each statement being the word for "mankind." Yes, man is so constituted that he knows goodness when he sees it, and approves it. It has been well said that the Christian need not go around feeling his spiritual pulse to see how much of the Spirit of God he has; the world can tell much about that!

Daniel's masters testified to the holiness of his character. His resolution (1:8) carried right through his entire being, spirit, and soul, and body.

His masters changed his name, but they could not change his nature. Men may do harm to our reputation; only we ourselves can harm our character. This is illustrated in the story of Joseph. (Gen. 39.) This wicked woman hurt Joseph's reputation with his master; he refused to sully his pure character.

As Daniel purposed not to defile himself with the things and dainties of the world, so may we, by grace, keep ourselves "unspotted from the world." James 1:27 describes "pure religion." An eagle was once seen to swoop upon carrion on an ice-floe which was slowly drifting toward the Niagara Falls. He feasted on the dead flesh, confident that at the right moment he could fly away back to the skies. Having filled himself with flesh, he spread his wings to take flight upward but could not. His talons were stuck fast in the ice! He went to his destruction over the falls! Remember the words of Romans 8:13.

4. *Daniel Was a Devout and Diligent Student of the Holy Scriptures.* (See 9:2 and 9:11, 13.) He was well versed in the Law and the Prophets: chapter 9 shows it. He pored over the Scriptures, examining every detail. He brought a microscopic mind to the study of the Scriptures.

Many of us skim over, but do not search the Scriptures. A botanist was examining a heather bell of Scotland under his microscope. A passing shepherd smiled at what seemed to be a trifling thing, when the botanist requested the shepherd to look through the microscope at the heather bell. The shepherd handed back the microscope to the scientist with tears in his eyes. When asked why, he could only say, "It is beautiful beyond all words. But I'm thinking of how many thousands of them I have trodden under foot." How

many thousands of sparkling gems of Divine Truth do we pass unnoticed as we go through the Scriptures!

5. *Daniel Was a Man Who Prayed.* (See Dan. 2:16, 17; 6:10; cf. Psa. 55:17; Dan. 9:3; 10:2, 12.) He had habits of prayer; he heard from heaven while he prayed; he got answers to his prayers. In chapter 2 he received the forgotten dream in answer to prayer; in chapter 6 deliverance from the lions; in chapter 9 the great prophecy concerning the purpose of God and destiny of his people; in chapters 10 to 12 he got light on the last days.

Daniel was a very busy man, yet he found time to pray; he found time to offer definite prayer, kneeling down upon his knees three times a day. He puts us to shame. Some of the busiest Christians have been the most faithful pray-ers.

6. *Daniel Was a Man Who Believed God.* (See it in ch. 1:12, 13; 2:16; cf. 1:17.) In chapter 2:45 we see his expressed faith in the faithfulness of God to fulfill His promises and accomplish His prophecies; compare a similar spirit in Joseph, (Gen. 50:25). See also his faith in 6:23; compare Hebrews 11:33. Daniel, with others, died in faith. (Dan. 12:13 and Heb. 11:13.)

7. *"And Daniel Continued."* (See Dan. 1:21.) That is one of the finest things ever written about him—he stayed, he was steadfast, he never lost ground; and all that in a worldly court, in all kinds of circumstances, under different masters. Yes,

"Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose firm,
Dare to make it known."

II

The Book as a Whole

THIS Book and Prophecy of Daniel has the Special Endorsement of Our Lord Jesus Christ. "Daniel the prophet" (Mat. 24:15). Of all the writing prophets our Lord called only two of them by the appellative of "prophet." He never once said "Isaiah the prophet," or "Jeremiah the prophet"; but He did say "Daniel the prophet," and quoted from his prophecies, thereby assigning them to him. The only other writing prophet named by Him is Jonah. (See Mat. 12:39.) This is interesting and would seem to indicate His prescience, as these two writing prophets are the ones whose writings are most criticized, and whose stories are most doubted. However, the testimony of our Lord is enough for His own. On this matter Adolph Saphir, a famous Hebrew Christian, says, "Now Daniel differs from all other prophets of the Old Testament. Jesus calls him 'Daniel the prophet.' I am so thankful for that word of Jesus; for the simple expression of the Lord Jesus annihilates all the opposition against Daniel, whose prophecies are in a peculiar sense a pillar of the truth."

2. *Jewish Attitude to Daniel and His Prophecies Is Unfriendly and Even Skeptical.* (1) Daniel is not placed by them with the other books of prophecy, but placed in the third division of the Hebrew Bible, with Ezra, Nehemiah, Chronicles, and Ruth. John Owen, one of the greatest Puritan Fathers, and one of the most learned and erudite of them, says of this: "Why sundry of these books should be cast

into the last division, as the story of Ruth and the prophecy of Daniel, they can give no tolerable account." Adam Clarke, the unexcelled commentator among Methodists, writes, "The [Jewish] Rabbis have endeavored to degrade Daniel; and have placed his prophecies among the Hagiographa, books which they conceive to possess a minor degree of inspiration, but it is probable that he meets with this treatment from them because his prophecies are proofs too evident that Jesus Christ is the true Messiah, and that He came at the very time that Daniel said the Prince Messiah should come. The testimony of Ezekiel, and the testimony of our Lord, who gave him the title of prophet (Mat. 24:15), without the slightest intimation that he was to wear this title with abatement."

(2) The fact is that the Jews do not like Daniel nor his prophecies. His predictions concerning their Messiah are such that they willfully reject them. However, their greatest secular historian, Josephus (37-c. 100 A. D.), who wrote *Antiquities of the Jews and Jewish Wars,* considered Daniel as one of the greatest of prophets, and said that Daniel not only predicted future events, but determined the time of their accomplishment.

(3) The Septuagint (known by the sign LXX) Greek translation of Daniel was so inaccurate that the Christians refused it, and accepted the translation of one Theodotion, a Christian, instead.

3. *The Book Itself May Be Divided Into Two Sections.*

(1) Items of History—Chapters 1-6.

(2) Items of Prophecy—Chapters 7-12.

The two sections are closely bound together.

4. *The Key Words of the Book Are These of Chapter 2: 21,* "And he changeth the times and the seasons: he removeth kings, and setteth up kings." The book records the activity of God in human history. The words that give the gist of the entire book are these, "God in heaven . . . maketh known . . . what shall be in the latter days" (2:28).

The theme of the book is not The Times of the Gentiles, but The End-Times of the Gentiles, or events that shall happen in the last days of Gentile supremacy in the earth. It is not the Course of Gentile Rule in the Earth, but the Crisis of Gentile Rule in the Earth, which is the prominent thing or theme of the book.

5. *The Constantly Recurring Word of the Book is the Word "Vision."* It is used twenty-two times in the singular number and ten times in the plural number; thirty-two times in all. It is the translation of two Hebrew words, one meaning to see in a dream or trance, a vision *(chaza);* and the other word to see clearly *(ra-ah).* The words indicate the method by which God made known to Daniel the things he wrote in his book. God caused them to pass before his mental vision, and then he wrote them (see 7:1), being guided by the Holy Spirit (2 Pet. 1:21). It is because of this constant use of the word "vision" in the book of Daniel that many of the Jews relegated the book to an inferior place, and considered the degree of inspiration of Daniel himself of a lower order than the other prophets. However, there are no degrees of inspiration; "all scripture is given by inspiration of God," and that without one part being more inspired than another.

6. *Chapter Names.* The chapters are so suggestive that

two sets of names are offered; the first set dealing with Daniel himself, and the second set dealing with the prophecies of the book; or, in the first set, Daniel Prominent; in the second set, Prophecy Prominent. If these chapter names are mastered, the contents and teaching of the book will be more easily retained in memory and heart. The verse from each chapter is the reason for the name.

FIRST SET—DANIEL PROMINENT

Chapter 1.	Daniel called	Verse 17
Chapter 2.	Daniel interprets Nebuchadnezzar's dream ...	Verse 36
Chapter 3.	Daniel's companions faithful	Verse 28
Chapter 4.	Daniel interprets the vision of the great tree..	Verse 20
Chapter 5.	Daniel interprets the writing on the wall	Verse 26
Chapter 6.	Daniel faithful	Verse 23
Chapter 7.	Daniel's vision of the four beasts	Verse 3
Chapter 8.	Daniel's vision of the Ram and Goat	Verses 3, 5
Chapter 9.	Daniel at prayer	Verse 3
Chapter 10.	Daniel's vision of the Man	Verse 5
Chapter 11.	Daniel shown the Truth.	Verse 2
Chapter 12.	Daniel at rest	Verse 13

SECOND SET—PROPHECY PROMINENT

Chapter 1.	Jews taken to Babylon ..	Verse 2
Chapter 2.	Great Image of World Empires	Verses 31, 32
Chapter 3.	Golden Image for World Worship	Verse 7
Chapter 4.	Abasement of Nebuchadnezzar	Verse 37
Chapter 5.	Destruction of Belshazzar	Verses 30, 31
Chapter 6.	Darius assumes divine rights	Verse 7
Chapter 7.	Visions of World Empire	Verse 3
Chapter 8.	The Little Horn	Verse 9
Chapter 9.	The Seventy Weeks' Prophecy	Verse 24
Chapter 10.	Principalities and Powers in Heavenly Places ...	Verse 13
Chapter 11.	A Great Warfare	Cf. 10:1 R. V.
Chapter 12.	Deliverance of Israel ...	Verse 1

7. *Correspondences.* In the book of Daniel, as in nearly every book of Scripture, there are some instructive correspondences; i. e., parts of the book answering to, agreeing with, and complementing other parts of the book. Some of these are offered.

Chapter 1.	Depression of the Jewish nation.
Chapter 12.	Deliverance of the Jewish nation.

Chapter 2. Nebuchadnezzar's dream of empire—seen as a man of the world sees it.

Chapter 7. Daniel's vision of empire—seen as the man of God sees it.

Chapter 3. Faithful Jews tested under persecution.

Chapter 6. Faithful Jew tested under persecution.

Chapter 4. Abasement of world ruler. First king of Babylonian Empire.

Chapter 5. Abasement of world ruler. Last king of Babylonian Empire.

Chapter 8. Activities of Little Horn.

Chapter 11. Activities of Little Horn.

N.B.—Chapter 11 complements Chapter 8.

III

The Prophet in Babylon, 1: 1-21

THE main thing in this chapter is the history of how Daniel got to Babylon, which place was destined by God to be the scene of his prophecies; and how God prepared and called him to the prophetic office.

1. *Verses 1 and 2 Tell Us of One of the Most Important Dates and Events in the History of the World.* Jeremiah 25: 1-29 must be read with these two verses in order to fully understand them. In fact, Jeremiah 25 must be known in connection with the book of Daniel.

In the third year of Jehoiakim, Nebuchadnezzar set out from Babylon for Jerusalem, and in the fourth year of Jehoiakim the Lord gave him and part of the temple utensils into his hand. From that time on Gentile rule in the earth began, and "the times of the Gentiles" commenced. From Jeremiah 25 we learn that a world-wide judgment was to take place, and that it was to commence at Jerusalem; which it did. (See Jer. 25: 17, 18, 29.) Moreover, Daniel 1: 1, 2 records the fulfillment of many of Jeremiah's prophecies. Note the words, "And the Lord gave Jehoiakim . . . into his hand." We see here what we see all over the Bible, the hand of God in history. It may be noted here, and we shall note it again, that very little of secular history needs to be known in order to confirm the Bible prophecies. The confirmation of very much of Bible prophecy is to be found within the Bible record. God has more to do with the issue of wars and battles than the world historians know. Scripture always and every-

where sees the hand of God in history. See 2 Kings 5:1, "by him [Naaman] the Lord had given victory unto Syria"; "The horse is prepared against the day of battle; but victory is of Jehovah" (Prov. 21:31, R. V.). Nebuchadnezzar at this time took away "part of the vessels of the house of God." The part taken was mostly that part of them made of gold and silver (5:2); the rest were to be taken later (see Jer. 27:19-22 and 2 Chron. 36:18). The designation, "the land of Shinar," occurs three times in the Bible; Genesis 10:10; Zechariah 5:11; and Daniel 1:2. It is connected each time with Babylon and Babylonia. It figures in early world history, and is to figure in the end-time history of the world as ruled by man. (See again Zech. 5:11; Rev. 18.) It is the tract of land between the two rivers Tigris and Euphrates, and is named because of this circumstance, the word meaning "the two rivers." The temple vessels were placed in the temple of the god of Nebuchadnezzar (v. 2). It was customary to do this as a tribute to the supposed power of the god. (See Judg. 16:23, 24; 1 Sam. 31:9, 10.)

2. *Verses 3 to 7 Tell Us of Daniel and His Companions Being Chosen for Training in the King's Service.* It should be noticed that many of the captives of Judah were chosen for the special training, but only those names have been recorded who stood true to God amid the surrounding idolatries. (See vv. 3, 6.) Some of these youths were descendants from King Hezekiah, and in sending them to Babylon and causing them to be servants in the king's palace, God was fulfilling His word to King Hezekiah in 2 Kings 20:18. Scripture is full of such instances of the fulfilling of the word of God, and it is true of all the words of Scripture, as of the

words of Christ, "Heaven and earth shall pass away, but my words shall not pass away," (Mat. 24:35). The names of these four youths indicate a godly ancestry and that they were brought up in the nurture and admonition of the Lord (Eph. 6:4). Each one has in his name the divine name of God, or Jehovah, which certainly indicates the hopes of the parents, and perhaps many prayers.

Daniel means "God is my Judge," and his name is a fitting one for the entire book where we see God in action as Judge, putting down one and setting up another.

Hananiah means "Jehovah is gracious," or "Graciously given of Jehovah," and indicates that perhaps he was a child of many prayers. The name John is a shortened form of it, and we may think of John the Baptist, the child of many prayers, given in answer to prayer (Luke 1:13).

Mishael means "Who is as God?" It is a name with a question and a challenge, and the book shows that there is no God like unto the God of Mishael. (See 3:29.)

Azariah means "Jehovah will help or strengthen." So He did in the time of trial and testing, and so He will for all who trust in Him in the dark and trying hour.

The king changed their names to suit their new service which he expected to receive from them.

Daniel he named *Belteshazzar,* which means, "Whom Bel favors": he was considered a favorite of the gods. He was a favorite with God and heaven; (see 10:11). Some think the new name means, "Protect thou [O Bel] his life." God did this however, and made Daniel His special care.

Hananiah he named *Shadrach,* and this name means, "Command of the moon-god." Mishael he named *Meshach,*

which means, "Who is as Aku?" It is a name with a questian and a challenge, as his Jewish name was; but the conflict issues in victory of Jehovah, the true God.

Azariah he named *Abed-nego,* and the meaning is, "Servant or Worshiper of Nego."

Though their names were changed, no circumstance was allowed by these young people to change their natures; while they were placarded with idolatrous names, they remained true in heart and life to the living God.

3. *Verses 8 to 16 Show Daniel's Purpose and Faith.* Daniel, with his companions, resolved that though he was in Babylon he would not do as the Babylonians. Apparently others of the Jewish captives did. It was not the fact that the eating of flesh and the drinking of wine would necessarily defile his physical nature that made Daniel so careful not to partake of the king's dainties, but it was his care of the spiritual nature that was his concern. To have participated was tantamount to acknowledging the king's god. Daniel and his companions would not do that. It is not to be inferred from this that Daniel never ate flesh nor drank wine, for he did; (see 10:2, 3). However, it is acknowledged that an abstemious diet is good for students, for such as would give themselves to mental and spiritual culture. Melanchthon, who was one of the most learned and erudite men of his time, and considered the brain-man of the Reformation, and who was the author of the famous Augsburg Confession, was a man of abstemious habits, eating only a bun with hot milk for his morning meal. His biographer says, "Melanchthon always ate sparingly." Daniel's request that he be given pulse to eat and water to drink was a step of faith; and his

faith was rewarded. The incident is an illustration of the words of 1 Samuel 2:30, "them that honor me, I will honor." Not all the Jewish youths selected for this rigorous training were faithful to God. It would seem that all but these four became Babylonian in mind and in conduct (see v. 10).

4. *Verses 17 to 20 Show the Results of Their Training Period.* The training over, these youths carried off the prizes, for God was with them and honored them, and they were appointed to stand before the king and help in the administration of the affairs of the empire. They are an illustration of the words of the wisest of men, "Seest thou a man diligent in his business? he shall stand before kings" (Prov. 22:29). Three times in this narrative the activity of God is stressed and emphasized:

(1) In national and international affairs. (V. 2.)
(2) In personal affairs. (V. 9.)
(3) In spiritual affairs. (V. 17.)

IV

The Prophecy in Miniature, 2: 1-30

THIS chapter may be considered as the ABC of the prophecies of the book. It is the entire book in its simplest form. As the acorn contains within itself the great oak tree, so Daniel 2 contains within itself all the great prophecies which follow. The outline of all the prophecies of Daniel is in chapter 2. Master this chapter, and the subsequent chapters may be more easily apprehended.

1. *General Statements. All of God.* The activity of God is seen in three days. First, the dream was sent of God; "God in heaven . . . maketh known to the king Nebuchadnezzar . . ." (v. 28)—the activity of God is seen in His sending the dream (v. 45). Second, the explanation of the dream was of God; "O . . . God . . . thou hast made known unto us the king's matter" (v. 23). Third, the accomplishment of the matter is of God; "The God of heaven [shall] set up a kingdom" (v. 44). Thus God Himself is shown to be the main actor, the First Cause in all the drama of the book, and in all the unfolding of the great events of the history of the book.

2. *The Details.*

(1) *The method God employed to make known His mind was by a dream.* This was one of the common methods used by Him in ancient times. "If there be a prophet among you, I the Lord will make known myself unto him in a vision, and will speak unto him in a dream" (Num. 12:6). See also Job 33:14-16. This is not the only time

when God unfolded His far-reaching and great and world-wide purposes by giving them in a dream to a Gentile monarch. The circumstances of Daniel 2 may be compared with Genesis 41, where another great world purpose of God was revealed to a great world monarch in a dream, and interpreted by a Hebrew, a prophet of God. This method was used by God in New Testament times; (see Mat. 1:20; 2:12, 13). Will He again use it? (See Joel 2:28.) Has He used it sometimes in His dealings with human souls? He has.

(2) *The baffled wise men.* (Vv. 2-13.) These wise men of Babylon were taken in their own craftiness. That they could not tell the king his dream, much less interpret it, is an illustration of the words of Isaiah 41:21-23, where God challenges the underworld of evil spirits to show that they are as God by foretelling the future. We should therefore beware of giving the slightest credence to the prognostications of the occult powers and spirits and necromancers. They do not know the future, nor can they foretell it. These wise men had to confess that it belonged to God alone to reveal the dream and its interpretation.

(3) *Daniel and his companions pray.* (Vv. 14-18). This circumstance teaches us that prayer, above everything else, is the way to understand divine things and divine revelation. Daniel and his companions believed that and practised it. We have here an illustration of the words of the Lord to Jeremiah, "Call unto me, and I will answer thee, and show thee great and mighty [inaccessible, beyond the reach of the human mind] things, which thou knowest not" (Jer. 33:3). Daniel, being a student of the book of Jeremiah and of his

prophecies, possibly knew of that invitation and promise. He put it to the test and found it true. Long ago, Origin (A. D. 230) wrote, "Prayer is the most necessary qualification for the understanding of divine things." God still tells His best secrets to those who live close to Him by prayer. "The secret of the Lord is with them that fear him; and he will show them his covenant" (Psa. 25:14).

(4) *Daniel requests time.* (V. 16.) "Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation." This is most suggestive. He wished to prepare himself by prayer for his appearance before the greatest monarch of the times, and he wished time for prayer that his soul might be in the condition to receive the communication from God. One is reminded of Martin Luther at the Diet of Worms (1521). Luther was summoned to appear before the Emperor, Charles V, to answer charges of heresy. His books were placed on a table, and he was asked two questions. First, "Do you acknowledge these books to have been written by you?" He acknowledged them. Second, "Are you prepared to retract these books?" In reply he stated that he did not wish to answer "without reflection"; and that faith and salvation were treated of in the books, based on the Word of God which, he said, is "the greatest and most precious treasure either in heaven or earth." He then said, "For this reason I entreat your imperial majesty with all humility to *allow me time.*" It was granted. He spent much of the time allowed him in looking over his books, in reading the Bible, and in prayer. The prayer he offered at that time has been preserved. D'Aubigne, the historian of the Reformation, says

of that prayer, "It is one of the most precious documents in all history." (I have read that prayer and have a copy of it.) That prayer enabled Luther to stand before kings, princes, popes, prelates, and Emperor, calm and unafraid, and to deliver one of the greatest speeches man ever made in defense of Bible truth, and to say, "I cannot and will not retract." Then, taking a final look around that most imposing and impressive assembly, he said, "Here I stand, I can do no other; may God help me, Amen." D'Aubigne well says of this, "His prayer had borne fruit." So it was with Daniel; his prayer bore fruit. He received the dream and its interpretation from God, and with all humility, and yet with dignity, he stood before Nebuchadnezzar and witnessed for God.

(5) *Answer and thanksgiving.* (Vv. 19-23.) God answered the prayers of these young men. "In a night vision" God gave Daniel the dream and its interpretation. God caused Daniel to dream over again, the same dream that Nebuchadnezzar had, and with the dream God opened his mind to its meaning.

Daniel, full of thanksgiving, blesses God for the answer. He indicates the whole point and purpose of God's dealings with kings and their times. Verse 21 contains some of the key words of the book. "He changeth the times and the seasons; he removeth kings, and setteth up kings." The book of Daniel is an illustration of that statement.

(6) *Daniel before Nebuchadnezzar.* (Vv. 24-31.) Daniel before Nebuchadnezzar is a picture of dignity and humility. He had been before God, and had received His revelation, and now he can stand before the greatest monarch of the

age, serene and yet submissive. Daniel did not forget his place as he stood before the king. He was delivered from presumptuous sins, and his bearing before Nebuchadnezzar shows it. Verse 27 may be better understood if the word "cannot" is read after the word "soothsayers"—"The secret which the king hath demanded, the wise men, the astrologers, the magicians, the soothsayers, cannot show unto the king." His consideration of them was truly noble. Verse 28 is one of the most important in the entire book of Daniel. It tells us, what many have overlooked, that the fulfillment of the visions of the book is to be looked for "in the latter days"; that the main purpose of the book is to point us to those events and happenings which are to characterize the last times of Gentile rule and dominion in the earth. "God in heaven . . . maketh known to the king . . . what shall be in the latter days." This book therefore is not a history of the course of Gentile dominion in the earth, but it is the book dealing with the crises of the times of the Gentiles and Gentile rule in the earth. Furthermore, verse 28 contains a great truth and fact in the words, "God in heaven . . . maketh known . . . what shall be in the latter days." It is in the Bible, and in the Bible alone, where such things are found. The words may be compared with these of Amos 3:7, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." This fact gives the Christian Scriptures an honor and dignity above all other books, and above all merely human writings. *Only in the Bible is there light and truth on the future of the earth and mankind.*

(7) To see the prominence of this in the book let us

follow it out, and it will be plain to us that the prophecies of the book apply to the end-time; that then is the time for their fulfillment; that the book looks forward to that time; that more space is given to describe and characterize the end-time than to any other time in the book; that the intervening histories of the world kingdoms are merely mentioned and then passed over. The quotations will be from the Revised Version.

"Understand, O son of man; for the vision belongeth to time of the end" (8:17). "But shut thou up the vision; for it belongeth to many days to come" (8:26)—the distant future. "Now I am come to make thee understand what shall befall thy people in the latter days; for the vision is yet for many days" (10:14). All the main events described in chapter 11 belong to the end time. "For yet the end shall be at the time appointed" (11:27). "And some of them that are wise shall fall, to refine them, and to purify, and to make them white, even to the time of the end; because it is yet for the time appointed" (11:35). "And at the time of the end shall the king of the south contend with him" (11:40). Then the last chapter of the book refers again and again to the end-time. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end" (12:4). "How long shall it be to the end of these wonders?" These quotations are enough to show forth the point and purpose of the book of Daniel—that it is not a history of the course of Gentile empire and dominion in the earth, but that it deals especially with the end-time, the crisis, with the events just prior to the coming of the Lord to set up and to establish His kingdom, about which Daniel says so much.

V

A Dream and Its Interpretation, 2: 31-35

THE subject in this lecture is The Dream Told, (2:31-35), and The Interpretation Given (vv. 36-45). The dream is well known and need not be repeated here, but these matters concerning it may be noted:

1. It was a dream of a Colossus—a gigantic *man*. This must be noted, because when the dream is repeated to Daniel (cf. ch. 7), the things meant here are represented by *beasts* there.

2. The elements of the Colossus are gold, silver, brass, iron, clay: there is a descent from gold to clay; deterioration is meant. This is important to note because it is destructive to the evolutionary theory concerning the development of man. Devolution is taught in Scripture. Let the student note the words of Lamentations 4:1, 2, "How is the gold become dim! how is the most fine gold changed! . . . The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers!" The quotation is suggestive at least.

3. Then note concerning the "stone." (1) It was cut out "without hands." This means that it was done not by human might, but by divine power. See chapter 8:25, "he shall be broken without hand," meaning by divine power. See also Job 34:20, "the mighty shall be taken away without hand"; that is, by divine power, by the act of God. That is the meaning here. (2) The stone *smote* the image. This was

done with suddenness, and implies judgment and irresistible power. (3) The stone smote the image *on its feet.* This must be noted, for it is when that stage is reached in history that the stone-judgment falls. (4) The stone becomes a great mountain. A mountain in Scripture represents a kingdom; verse 44 so suggests it. (5) The mountain fills the "whole earth." This means that the kingdom signified by the mountain spreads over all the earth, and does so only after the stone-judgment. This is important. With the stated fact that the mountain fills the "whole earth," see and read the following Scriptures: "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9). "And the Lord shall be king over all the earth" (Zech. 14:9). "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ" (Rev. 11:15). This last verse shows that the world-wide kingdom spoken of by Daniel and John comes in at the sounding of the seventh trumpet—the last.

Concerning the Interpretation.

This is also well known, and we need only point out some facts.

1. The interpretation shows that *kingdoms* are represented by these metals; the word "kingdom" occurs four times. Note therefore verses 37 to 40: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom . . . thou art this head of *gold*. . . . And after thee shall arise another kingdom . . . and another third kingdom of *brass*, . . . And the fourth kingdom shall be strong as *iron*: . . ." Four kingdoms are clearly meant by these metals.

2. Little is said concerning the first, second, and third kingdoms; the interpretation hastens on to the fourth kingdom. The reason is that Daniel does not give us a history of these kingdoms, but dwells on the end-time, and consequently says much about the fourth kingdom, and the kingdom which the God of heaven shall set up. Therefore we do not need to know a great deal of secular history to understand Bible prophecy; and that for these three reasons:

(1) Secular history is incomplete.

(2) Secular history is biased, often giving the side of the victors.

(3) Secular historians differ as to the events which answer to the prophecy.

3. The four world kingdoms identified. We do not need to go outside of the Bible record to identify the four world kingdoms spoken of by Daniel the prophet.

(1) The first is thus stated by Daniel himself, "Thou, O king. . . . Thou art this head of gold" (vv. 37, 38). Babylon is the first kingdom.

(2) Daniel 5:28, 30, 31 identifies the second kingdom: speaking to the last Babylonian king, Daniel says, "Thy kingdom is divided, and given to the Medes and Persians," while verses 30 and 31 state the fulfillment of that prediction. The Medo-Persian Empire is thus the second world kingdom.

(3) Daniel, chapter 8, establishes the identity of the third kingdom. See Daniel 8:20, 21: "The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia." The Grecian Empire therefore succeeded the Medo-Persian.

(4) For the identification of the fourth we must turn to

the New Testament. We find it in Luke 2:1, "And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be taxed." That is sufficient to show that the fourth kingdom is Rome. Scripture therefore interprets Scripture. Of course, secular history bears this out, but we are not dependent upon it for our help in identifying the four world kingdoms about which Daniel spoke to king Nebuchadnezzar.

4. Concerning the fourth kingdom a remark or two must be made.

(1) Daniel says more about it than any of the rest; indeed more about it than the rest put together. This is important. It is about this fourth kingdom that the book deals most; it is the last, and is to figure largely at the time of the end.

(2) It is the kingdom of iron, which was to break and to bruise. It was under it that the Saviour was bruised, and His saints too, and shall yet be bruised at the time of the end.

(3) The toes of this kingdom are mentioned; and since there are ten, we must note what else is said about the number ten in this book and its companion book, The Revelation, and note whether or not the number refers to the same thing.

5. The next thing we notice about the interpretation of the dream is the mention of another kingdom. These statements are made concerning it:

(1) It is set up by the God of heaven—it is divine in its origin. (Cf. John 18:36.) This is not said of the other kingdoms, even though God overrules their setting up and their establishment; their origin is not from above.

(2) This kingdom is never to be destroyed; it is to stand forever. (Cf. Isa. 9:6, 7; Luke 1:32, 33.)

6. Another matter concerning the interpretation of the dream is the *method of its fulfillment.* The dream stated it was to be done by the smiting of a stone upon the feet of the Colossus, and the interpretation states that the kingdom of the God of heaven "shall break in pieces and consume all these kingdoms." The method is therefore one of judgment, sudden and irresistible. This is important because some teach the gradual coming in of the kingdom of God, whereas the Bible teaches that the state of affairs on earth will be such as to call forth a catastrophic judgment from heaven. This breaking is set forth also in other Scriptures. Daniel 8:25 states in reference to the end-time Antichrist that "he shall be broken without hand." Psalm 2:9 says of this same event or series of events brought about by the stone, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." And this whole thing of breaking up the kingdoms of the world is set forth in the book of Revelation, but chapter 19:11-21 may be consulted for the final picture of it. The stone is identified with Christ. In connection with this smiting and breaking see especially Matthew 21:42, 44, where, speaking of the stone, our Lord says, "but on whomsoever it shall fall, it will grind him to powder." For other references concerning the stone and its reference to Christ, see Genesis 49:24; Isaiah 8:14; 28:16; 1 Peter 2:4.

7. The time of the expected fulfillment of the dream in history is stated three times; that is, the part of the dream that concerns the setting up of the kingdom of God on earth. Daniel 2:28 states, "God in heaven . . . maketh known . . . what shall be *in the latter days.*" Verse 44 states, "And in

the days of these kings shall the God of heaven set up a kingdom." And again verse 45 clearly states that "God hath made known . . . what shall come to pass hereafter." One reference in the book of Revelation should be enough to show the time for the establishment of the kingdom of God on the earth. It is Revelation 11:15, "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." The time of the fulfillment of the purpose of God in this dream, the setting up of His kingdom on earth, is at the sounding of the seventh, the last trumpet. Concerning the time of the setting up of the kingdom of God, it is stated clearer in subsequent chapters, especially chapter seven. I believe it to be subsequent to the time of the ten toes period in human history, when those ten toes are seen as ten kingdoms, confederated, and headed up in a person called in this book a "little horn" (7:8).

8. The certainty of this dream is stated: "And the dream is certain, and the interpretation thereof sure," (v. 45). God hereby gives us assurance that His purpose and plan shall surely come to pass. We may well think of it in the words of Habakkuk, "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry" (2:3).

Daniel 2 contains the A B C of the whole book, and in some senses the A B C of future prophecy awaiting fulfillment. If it is known, it will enable us to live and pray aright, and we shall be able to look at this world through its pages. A young

man, fresh from his university education, desired to enter politics with the expressed purpose of cleaning up the whole thing. He was a Christian. His father invited a well-known minister and Bible scholar to his home. It was arranged that this minister should give the young man a Bible study. One morning, Monday, following the Sunday the minister had spent in the pulpit of the church which father and son had attended, this famous Bible scholar sat on one end of the sofa and the young politician sat on the other. The minister stated that his first Bible study with the young man would be the second chapter of Daniel. This chapter was expounded to the great wonder, admiration, and astonishment of the young man. When it was finished all the ideas in the young man's head of becoming a politician, of cleaning up politics, were gone from him. Next day the famous doctor of divinity had to return home, but not before he had done a real work in the mind of that young man. He turned his mind to other things, and became the first American Director of the China Inland Mission, Henry W. Frost. The minister was Dr. Erdman, one of the greatest Bible students and scholars of his time.

VI

Daniel's Companions Faithful, 3: 1-30

WE HAVE named this third chapter of Daniel, *Daniel's Companions Faithful.* It is the well-known account of the experience of these three Hebrew youths in the fiery furnace, and is also recorded in the *Hall of Fame* chapter of the Bible; namely, Hebrews 11. There we have mention of the heroes of faith, and among them these three "who through faith . . . quenched the violence of fire" (Heb. 11: 33, 34).

In Daniel 2: 46-49 we have the record of the promotion of Daniel and his three companions. Daniel was made "ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon. . . ." He also sat in the "gate of the king." This means he was part of the king's household. His three companions, on the request of Daniel, were set over the affairs of the province of Babylon. This remembrance of his companions is most commendable in Daniel. He did not forget. Contrast Genesis 40: 23, "Yet did not the chief butler remember Joseph, but forgat him." Look then at this chapter.

1. *The Golden Image Set Up.* (Vv. 1-7.) We are not told much about it, but what is told must be noted. An outstanding point is that the number six predominates in its measurements. Six is the number of man, and here we see a man-made worship, a calling upon all mankind to worship. It is Man worship in opposition to God worship. We cannot read of these measurements of this huge image without

calling to mind the predominating number of the person called "the Beast" in Revelation 13:18. We are not told the shape of the image, and so we cannot say that it was similar in form to the Colossus, the gigantic man of chapter 2; nor can we say it was an image of Nebuchadnezzar himself. But it was an image, and was set up for worship by all the empire.

(1) Its purpose no doubt was to unite all world religions into one; to have a universal religion and worship. In this way Nebuchadnezzar thought to unify his empire. The thing was tried by Jeroboam upon the revolt of the ten tribes of Israel from Judah. In order that they might not return to the fold of Judah, Jeroboam set up the golden calves, "And he set one in Beth-el, and the other put he in Dan" (1 Ki. 12:29). This was done to hold the people together. This was the reason for the setting up of this image of gold.

(2) This history is typical history. Long ago it was said, "Coming events cast their shadows before them." It is so here. God has recorded this episode in the history of the first world-empire because it is to be repeated in the last world-empire of man, the one under Antichrist. The Bible tells us of one coming "Who opposeth and exalteth himself above all that it called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (2 Thes. 2:4). What does this mean but the attempted unification of all religions into one; for it must be noted that he will oppose all worship, Christian, Jewish, Mohammedan, heathen, and pagan. What Nebuchadnezzar attempted to do, Antichrist will also attempt,—abolish all religious worship except what he decrees. That this is so

is further shown by the 13th chapter of Revelation. Read verse 12 of that chapter, "and he [the false prophet] causeth the earth and them which dwell therein to worship the first beast"; and further we read that he causes "that they should make an image to the beast," and that they should "worship the image of the beast" (vv. 14, 15). These Scriptures indicate that the chapter before us, Daniel 3, is typical history, history to be repeated. The same spirit that inspired Nebuchadnezzar to repudiate all religion but his own self-imposed one will also inspire Antichrist to do the same. It must be noted that just as we have types of the true Messiah, the true Christ, in the Bible, so we have types of the false Christ, the Antichrist, in the Bible.

2. *Certain Jews Refuse to Worship.* (Vv. 8-12.) Almost the entire empire in the appointed representatives, worshiped the golden image set up. Perhaps never before had the world witnessed such a spectacle; and never again will it witness it until it is done again under Antichrist. But there were some who did not bow down to worship. They were certain Jews who stood out from the rest and refused to associate themselves with the spirit of the age. They were Daniel's faithful companions.

(1) We may note about them that the favor of the world did not turn their heads, much less their hearts, to the world. They were favored by the king, but refused to let that favor influence their faith in God and their faithfulness to Him.

(2) They were still the same true young men as we saw them in chapter 1. Many years, perhaps, had now passed since these events, when they showed themselves faithful to God, yet they are still seen going on from strength to

strength, and from faith to faith, and from victory to victory. Let us take them as an example in this.

(3) The prophetic picture of chapter 2, which no doubt they knew and understood, enabled them to profit by it. They turned prophecy to good account. They used it to their spiritual advantage. So should we. Prophecy was never meant to merely satisfy curiosity, but to strengthen faith and inspire to more noble living. After knowing God's program for the world, they could not and would not consent to bow in worship to a mere idol and image of gold made by man.

(4) Their refusal to worship the image of gold here is typical of what shall be again. They typify a faithful remnant, who in the last times of the Gentiles shall refuse to worship the image set up for world-wide worship. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb" (Rev. 13:8); the meaning being that there shall then be a faithful few who will not worship Antichrist, neither his image.

3. *The Rage of Nebuchadnezzar, and Constant Refusal of the Faithful Jews to Worship the Golden Image.* (Vv. 13-18.) Nebuchadnezzar's rage knew no bounds when he saw that these faithful Jews would not worship his image of gold. He had conquered the world, but could not conquer himself. This rage of the king is again typical of the rage of the coming Antichrist against all who will not bow their necks under his yoke. In Daniel 11, where we have a description of many of the final acts of this person, we read, "Therefore shall he go forth with great fury to destroy, and utterly to make away many," or as it means, "to devote many to extermination." The "many" here has reference to the faithful among

the Jewish people especially, and then to others of the saints then on the earth; for it says in the book of Revelation that "it was given unto him to make war with the saints, and to overcome them" (Rev. 13:7). These three Hebrew youths are confident in their God, knowing His power to deliver them from the burning fiery furnace, and out of the hand of the king. Their words mean that God will either deliver them from death or in death. We are reminded of the words of the Lord to His friends, "And I say unto you my friends, be not afraid of them that kill the body, and after that have no more that they can do" (Luke 12:4). Gone forever is the power of the devil and his servants over the servants of God once they are with Him where He is. The persistent refusal of these faithful Hebrew believers has a parallel in the story of John Chrysostum (A. D. 347-407). He was one of the greatest of the Greek Church Fathers. As a very young Christian he was brought before the emperor. The emperor said to him that if he would not give up Christ, but insisted on becoming a Christian, "I will banish you from the country—your father's land—I will banish you." Chrysostum said, "You cannot; the whole world is my Father's land. You cannot banish me." The emperor then said, "I will take away all your property." Chrysostum said, "You cannot. My treasures are in heaven." The emperor then tried again by saying, "I will send you to a place where there is not a friend to speak to." Chrysostum replied to that, "You cannot. I have a Friend who 'sticketh closer than a brother'! I shall have my Brother, Jesus Christ, forever." But the emperor finally threatened, "I will take away your life." Chrysostum finally answered, "You cannot. My life

is hid with Christ in God." What could the emperor do with a man like that? Just nothing!

4. *They Are Cast Into the Fiery Furnace.* (Vv. 19-23.) The decree was carried out, but the heat of the fire was so great that the flame from the fire slew the men who took up the three Hebrews to cast them into the fire. This must be noted, because God so ordered it that the same flame did not burn the three Hebrew believers. The king would thereby know that no trick was played on him, but that it was the act of God. This experience of the fiery furnace is also typical.

(1) It indicates that fiery trials await the children of God. All His children shall have them. The Apostle Peter speaks of the trial of faith as a trial "with fire" (1 Pet. 1:7). And again he tells the believers to expect fiery trials: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (1 Pet. 4:12). The youthful Joseph of Old Testament story experienced a fiery trial of his faith. We read in Psalm 105:19, "The word of the Lord tried him." The Septuagint reading is, "The word of the Lord tried him as fire." He went through a fiery ordeal in his trials of faith in the promise of God, and for his uncompromising stand for God and truth. Shall we expect to escape trials by fire of our faith and testimony for God?

(2) But this fiery furnace experience is also typical of similar and identical fires by which believers in the last times shall be tried. Daniel 11:33, 35 tells of it. "And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame . . . to try them, and to purge, and to make them white, even to the time of the end."

Here again the word in the Septuagint Bible is, "to try them as with fire, and to test them." This in Daniel 3 is therefore a preview of what shall be again, when those who will not worship the image of the beast shall be killed. See Revelation 13:15, "And cause that as many as would not worship the image of the beast should be killed."

5. *Their Miraculous Preservation.* (Vv. 24-27.) The three faithful Hebrews were not alone in the fire: a fourth person was with them. We love to think that this Person was the Lord Himself, though it might have been an angel sent by Him. We may imagine with what thoughts these three Hebrews entered into this fiery trial. Did they not have a promise to go with? Did they call to remembrance the word of the Lord through Isaiah? Or did the Lord remind them of it? Since we are told that "through faith . . . [they] quenched the violence of fire," they must have had a ground for that faith. At any rate, this promise of Isaiah was now fulfilled to them, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: *when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee*" (Isa. 43:2). Nebuchadnezzar looked, and saw them "walking in the midst of the fire," and the flame not even kindling upon them!

(1) Some will be miraculously preserved from death in the days of the final persecution of the saints under Antichrist. The day of direct miracle shall have returned.

(2) We may learn a lesson from the fact that "the smell of fire had [not] passed upon them." We need not parade

our trials. Others may see the product of them, but we need not tell them of the processes nor of the persecutions we went through. May we so live through our trials of faith that when we have come through, the odor of the trial or persecution or discipline may not remain on us.

6. *God Is Honored.* (Vv. 28-30.) Nebuchadnezzar had said, "And who is that God that shall deliver you out of my hands?" (V. 15.) He found out. And he published his discovery to the whole world (v. 29). It was by miracle-working power in His dealings with His chosen people and nation that God revealed and made Himself known to the world of old: it will again be by miracle-working power through the Israel of the last days in the times of Antichrist that God will make Himself known, and get to Himself a name and subsequent world-wide adoration. And just as the chapter ends in the picture of the God of the faithful Hebrews exalted, and the Hebrews promoted to world prominence, so shall it be at the time of the end. Then the true God will be honored above all gods, and His people and His nation of Israel shall have world dominion.

VII

The Tree Vision, 4: 1-37

THE chapter before us is an illustration of the words of Proverbs 16:18, "Pride goeth before destruction, and an haughty spirit before a fall." It also illustrates the last verse of Daniel 4, "and those that walk in pride he is able to abase." The chapter itself may be considered a State Document of King Nebuchadnezzar. He is the writer of it. Daniel was directed by the Holy Spirit, the Author of Scripture, to embody it with his book, and to add some words. We shall view the chapter in its logical outline.

1. *The Preface.* (Vv. 1-3.) The king desires all the world to read of the experience that came to him. He desires honor to come to God alone. God is acknowledged the Author of the entire matter. The activity of God in the affairs of this world of men is abundantly set forth in the Scriptures, and especially so in this book; which is one of the reasons for its existence in the canon of Scripture. Noteworthy words in this preface are these: "His kingdom is an everlasting kingdom, and his dominion is from generation to generation" (4:3). This is said in contrast to his own kingdom which God for a season took away from him; and it is said as a further emphasis on the teaching of Daniel 2:44, "The God of heaven shall set up a kingdom, which shall never be destroyed." Scripture repetitions are important.

2. *The King Writes Out His Dream.* (Vv. 4-18.) Note these particulars:

(1) When he had it. It was given him when he had found

rest from his conquests and the great works that he had undertaken to make his kingdom and his capital, Babylon, a wonder of the world (v. 4). Nebuchadnezzar was one of the greatest men who has ever lived. He is considered by many a much greater general than Napoleon, one of the greatest builders ever known, a ruler second to none. He made Babylon the wonder of the world.

(2) The inability of his wise men to interpret it (vv. 6, 7). This is to be noted because it differs from his method of chapter 2. There he forgot his dream, and demanded that they recall it and interpret it. They replied, "tell thy servants the dream, and we will show the interpretation" (2:4). They now have the chance, but fail. God hereby would show to the world the folly of this world's wisdom.

(3) Daniel is set before the empire in this writing of the king as the only one able to interpret the dream (v. 8). This circumstance occurs several times in the book. God hereby sets honor on His servants, and gives us a further illustration of the words, "The secret of the Lord is with them that fear him; and he will show them his covenant" (Psa. 25:14). Notice must be taken of the fact that the king twice states that Daniel is a man in whom is "the spirit of the holy gods" (vv. 8, 9). This fact must be considered when we would seek for the secret of his understanding and insight into the mind of God. Let the student see and ponder 1 Corinthians 2:1-12.

(4) His kingdom is likened unto a great tree affording comfort, sustenance, and shelter for all (vv. 10-12). But it is a picture only of the world kingdom, which is to pass away. The student is referred to Matthew 13:31, 32 for

another picture of another kingdom. The coming millennial kingdom is spoken of under this pleasing simile: "But they shall sit every man under his vine and under his fig tree" (Micah 4:4); and in this also, "In that day, saith the Lord of hosts, shall ye call every man his neighbor under the vine and under the fig tree" (Zech. 3:10).

(5) The part played or acted out by one called "a watcher, and an holy one" (vv. 13, 17). This circumstance gives us light on the ministry of the angels. They are the ones meant by the "watcher," and the "watchers." Psalm 103:20, 21 tells us of the ministry of angels that "do his commandments, hearkening unto the voice of his word." They are called "watchers" because that is what they do; and it is in this connection that we should note such words as "the eyes of the Lord are in every place, keeping watch upon the evil and the good" (Prov. 15:3, R. V.). "For thine eyes are open upon all the ways of the sons of men: to give every one according to the fruit of his doing" (Jer. 32:19). Under God, the angels play a part in the government of this world. Daniel 10:13, 20; 12:1 tells us more concerning them and their governmental dealings with this world and its kingdoms. Note verse 17, "The matter is by the decree of the watchers, and the demand by the word of the holy ones." "Angels are grieved when God's prerogative is in the least infringed. How awful to Nebuchadnezzar to know that angels plead against him for his pride, and that the decree has been passed in the high court of heaven for his humiliation in answer to angels' demands!"

(6) A chief purpose of the sending of the dream and the discipline of the king is well expressed in the words, "to the

intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men" (v. 17). This is emphasized in the entire chapter.

3. *The Interpretation Given.* (Vv. 19-27.) The following particulars of the interpretation may be noted.

(1) Daniel's astonishment. (V. 19.) "Daniel . . . was astonied for one hour." This need not be understood as "one hour" of our time. As the word is used in Daniel it means a brief time only. See its use in 3:6; 3:15; 4:33; 5:5. The Chaldee word means a "moment" of time, and the references given will show that it does mean that. Daniel disliked to tell the king the truth, and hence momentarily held his peace until commanded by the king to speak. He tells the truth gently but firmly.

(2) The words "it is thou, O king" may be compared with those of 2:38, "Thou art this head of gold." And as judgment fell upon the kingdom of gold, so judgment falls upon this tree. The words "it is thou, O king" further remind us of the words of another prophet to another king, "Thou art the man" (2 Sam. 12:7). Such personal dealings are necessary when personal sin is to be pointed out and judged.

(3) What was said in verse 17 to be the decree of the "watchers" is now said to be "the decree of the most High" (v. 24). This is further proof that God works through the ministry of angels. They execute His commands, and carry out His decrees, and serve His interests in this lower world. The student who wishes to follow this out fully should read and meditate through the first chapter of Ezekiel. That very difficult chapter shows in a symbolic manner the method of

God's government of the world; that it is through the agency of the heavenly Cherubim, the angelic hosts.

(4) Nebuchadnezzar was to learn what he did not know, "that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (v. 25). He was to learn that "the heavens do rule." This is one of the important points in all this chapter. It is emphasized more than any other. (See vv. 17, 25, 26, 32, 35.) It should interest the Bible student to read over the teaching on this matter as given in the prophecy of Isaiah 10: 5-15. Here the Lord reminds those whom He employs to carry out His purposes on earth that they are but His agents, while He Himself is the cause of what His agents do. They are but the "axe," the "saw," the "rod," and the "staff"; He is the user of them. This is the great lesson of the book of Daniel. It is one of the great truths of the Bible. God is the Living God, active in the affairs of the world, of nations, and of individual persons.

4. *The Accomplishment of God's Purpose.* (Vv. 28-33.) As God decreed, so it came to pass. Concerning this, note:

(1) When it came to pass: "At the end of twelve months." In warning him, God gave him time and opportunity to repent of the pride of his heart. This is so like God. He warned the antediluvian world; He warned the king of Egypt before sending the plagues; He warned the people of Nineveh through Jonah; Christ warned the people of His day of coming judgment; God is warning the world today. He is long-suffering, not willing that any should perish. Note therefore the warning words of the prophet Daniel to the king: "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine

iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility (or, as margin, an healing of thine error)" (v. 27).

(2) The king's pride. (V. 30.) In this statement of the king, the emphatic word in the original is the "I." It was this that caused his fall from his high position. He did not give honor to God who had set him up, as told him by Daniel in chapter 2. We are reminded of the fable of the frog and the birds. A frog was once watching the birds fly up into the heavens, and wished that he too might leave his appointed place and fly upwards like them. He devised a plan by which his ambition might be achieved. He told his plan to two of the birds. He suggested that they bring him a long stick of wood. They did. Then he suggested that they get at each end of the stick of wood, and hold it with their beaks. They did. Then he told them that he would hold on with his mouth in the middle of the stick, and that they should fly upwards to the sky. The birds willingly flew upwards, taking the frog with them. Presently they passed over a field where some farmers were working. The farmers looked up and saw the strange sight, and were commenting on it, wondering who devised the scheme. This was too much for the proud frog, and hardly realizing what he was in for, called out, "I did it," and thus opening his mouth he lost his hold, and fell to the earth and was dashed to pieces. There is a story in Greek mythology of one Daedalus and his son Icarus. Daedalus wished that he and his son might have the pleasure of flying. He made wings for both, and carefully fitted them on with wax. They took their flight from the island of Crete. The father, Daedalus, was humble-minded, and made the flight

safely by flying low. The son, a proud young man, resolved to fly a great deal higher than his father, and went soaring up into the heavens; but he got too near the sun, which melted the wax with which his wings were fastened, and the wings fell off and he fell head over heels into the sea. The part of the Mediterranean he fell into was named Icarian Sea after him, as a warning to the spirit of pride.

(3) Nebuchadnezzar's madness. (V. 33.) In his becoming beast-like we have an illustration of the Fall of Man, and of the Colossus about which he dreamed in chapter 2. In each instance it was a fall from a higher to a lower plane of life. This circumstance alone should prove the fact of the Fall of Man, and help to the true interpretation of the image of the man of chapter 2. It is true, as Scripture states, "Man that is in honor, and understandeth not, is like the beasts that perish" (Psa. 49:20).

Verse 34. A missionary was led to read this to a young Chinese convert who was proud of his long finger nails. Afterwards the convert appeared with a box containing the long finger nails—he had cut them off. Such was the effect of only reading this verse to a Chinese convert!

5. *God Honored and Praised.* (Vv. 34-37.) This section is perhaps the most remarkable in the chapter. Every statement should be pondered; especially those of verses 34, 35. The moral for one and all is, "and those that walk in pride he is able to abase." This will have its ultimate fulfillment in the coming proud and presumptuous Antichrist. Note therefore:

(1) The king lifted up his "eyes unto heaven" (v. 34). It signifies a turning to God. It is thought that the Greek

word for man, *anthropos,* signifies the creature who looks up. This may well be, for all other animals look downwards towards the earth. This lifting up of the eyes unto heaven also signifies his acknowledgment that the judgment had come from there, which indeed it had.

(2) His thanksgiving. This is one of the first things we all should do, and do it all the time. Thanksgiving is due to God from us at all times, and especially for manifested and peculiar mercies.

(3) These statements concerning God must be noted; they are among the most important in the book, and have the book itself for an illustration of them.

(a) The Most High. God is often so called in this book. Compare 3:26; 4:2, 17, 24, 25, 32; 5:18, 21.

(b) His dominion and His kingdom are everlasting. Compare 2:44; 7:14, 27.

(c) His infiniteness: The inhabitants of the earth nothing in comparison. Compare Job 34:14, 15, 18-24; Isaiah 40:15-17, 22-24.

(d) His supremacy over all. "He doeth according to His will," etc. Compare Job 23:13; Psalm 33:9-11; 115:3; Isaiah 14:24-27; 46:10, 11.

(e) His almightiness. "None can stay his hand," etc. Compare Job 9:4, 13; 34:29; 40:2-12; 42:2; Acts 5:39.

(f) His justice (v. 37). Compare Deuteronomy 32:4; 1 Samuel 2:3; Psalm 145:17; Revelation 15:3; 16:7; 19:1, 2.

VIII

The Destruction of Belshazzar, 5: 1-31

THE theme of chapter 5 is the *Destruction of Belshazzar,* or *Judgment Upon Babylon.* Much prophecy is occupied with the things of Daniel 5. We shall note some of them as we go along.

I. *Belshazzar's Feast.* (Vv. 1-4.)

1. We are told that Belshazzar the king made a great feast to a thousand of his lords. This must be noted. But light is thrown on this feast by another Scripture, which must also be noted. See therefore Jeremiah 51: 39 and 57: "In their heat I will make their feasts, and I will make them drunken. . . . And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts." The meaning is that God had brought it about that Belshazzar should make this drunken feast that he might be judged for his many impieties. God gave him up unto his sins and their just punishment. God was now putting the cup of judgment to his lips, as He foretold by Jeremiah (25: 15, 26). It is the same kind of judgment we read of in connection with the hardening by God of the heart of Pharaoh (Ex. 4: 21). God hardened his heart, but Pharaoh had first hardened his own heart against God. It is also the same kind of judgment meted out to the nation of Israel by God as recorded in Isaiah 6: 9, 10. They closed their ears and eyes to God; He closed them

as a judgment upon the nation; He shut them up to their sins. This drunken feast made by Belshazzar, allowed by God, as He foretold, reminds us of the old saying of the ancients: "Whom the gods mean to destroy, they first make mad."

2. The time had now come for God to fulfill His word concerning Babylon. Long ago God foretold of the doom of Babylon and its last king, and now that time had come, and God moves in history to fulfill His word. He always will. We must recall His word about His own statements: "I am keeping constant watch on my word to fulfill it" (Jer. 1:12, original). As He has done, so He will always do. God will yet write "Finished" on His yet unfinished word, on His yet unfulfilled word.

3. The king's profanity. (Vv. 2, 3.) This feast was in honor of the heathen gods, and occasion is made to ridicule the God of heaven and His worship. But the outcome showed that both the God of heaven and his own gods had given him over to judgment.

4. His idolatry. (V. 4.) The scene may be imagined—this huge throng of revelers praising gods of gold, silver, brass, iron, wood, and stone! Now had come to pass the statement of the Psalmist: "They that make them shall be like unto them" (Psa. 115:8, R. V.). The order of the metals of these gods may be compared with the order of the metals in the great image of 2:32, 33. A deterioration was noted there; it must be noted here also. The worship of idols abases, it never lifts up!

II. *The Writing on the Wall.* (Vv. 5-9.)

1. While the king happened to be looking toward the wall, lighted up by the candlestick, or lampstand, taken from the temple of Solomon, a hand, or fingers of a hand, suddenly appeared in the act of writing on the wall. This was an act of God. The part of the hand was sent from Him. Verse 24 so states it: "Then was the part of the hand sent from him." Perhaps it was an angel hand. We read that angels were employed in the humiliation of King Nebuchadnezzar, and perhaps here also. They are the "watchers," and come forth from God on His errands.

2. The king's consternation. (Vv. 5, 6.) We read that "the king saw the part of the hand that wrote," or as it may read, "the king was gazing on" while the fingers were writing. He was, as it were, transfixed. The suddenness of it overawed him. Up to this point he had been merry and bright, so the marginal reading suggests. A gloom settled over his face, conviction seized his mind, and a shaking came over his knees, and a weakness spread throughout his body. If this is what happens by the sight of only a finger of God or His angel, what terrors must be the portion of those who must stand before God Himself. Truly "it is a fearful thing to fall into the hands of the living God" (Heb. 10:31). We are reminded of another governor, who, hearing of the judgment to come, "trembled" (Acts 24:25).

3. Belshazzar turns to the astrologers. (Vv. 7-9.) In his great fright the king turns to his astrologers and wise men. The astrologers were supposed to be able to read the heav-

enly signs and predict the future. Here then is their chance. They can do nothing. Note, the world has nothing to offer a convicted conscience. God intends again to show their folly by allowing them first to be called, and thus He prepared the way for his prophet Daniel.

III. *Daniel Brought In.* (Vv. 10-16.)

1. The words of the queen. (Vv. 10-12.) At the right time God caused the queen to recommend Daniel to the king. It is much the same as the story of Joseph, when at the right time He caused the chief butler to remember Joseph, and to recommend him to the king. God knows best the time to bring His servants forward. His time is always the right time and the best time. The queen greeted the king with the usual words, "O king, live for ever." But that very night he was slain (v. 30). Think of the rich fool who thought he had many years to live, and acted accordingly, but that very night his soul was required of him (Luke 12:19, 20).

2. The queen's appraisal of Daniel. (Vv. 11, 12.) We are known and read of all men. This is shown in the queen's appraisal of Daniel. She considered him:

(a) To be a man among men. The word used for "man" in verse 11 means "a mighty man." The original word is *Gebar,* a mighty man, a heroic man.

(b) She knew him to be a holy man. This is noted about Daniel by all who knew him.

(c) She called him a wise man. Daniel is elsewhere in the Bible noted for his God-given wisdom (Ezek. 28:3).

(d) She further appraises him as a master of men.

(e) She shows him to be a trusted man. She was confident that he could solve the mystery of the writing on the wall.

3. The words of Belshazzar. (Vv. 13-16.) He either had no personal knowledge of Daniel, or had no use for him until now. Secular historians say that Belshazzar was a most impious man, and of course he would not relish a man like Daniel in his court. He tells Daniel of the failure of the wise men of the kingdom, and reminds him of what he had heard concerning his ability to dissolve doubts, and promises him rewards.

IV. *Daniel Indicts Belshazzar.* (Vv. 17-24.)

The picture seems to be of Daniel before Belshazzar, but it is Belshazzar before Daniel. It is the same thing with Paul before Felix, which was Felix before Paul. (See Acts 24.)

1. Daniel refuses the rewards offered. His was not a mercenary spirit. This spirit is taken notice of in connection with the servants of God. See it in the prophet Samuel (1 Sam. 12:3); in Moses (Num. 16:15); and in Paul (Acts 20:33). A mercenary spirit is forbidden, and is to be guarded against by the Christian minister and servant of God (1 Tim. 3:3; 1 Pet. 5:2).

2. Daniel reminds the king of the fate of his "father," Nebuchadnezzar. "Father" here means "grandfather." Neither the Hebrew nor the Chaldee has a word for grandfather. God expects us to be warned by the example of others, as Daniel here points out to this king. The state-

ment "though thou knewest all this" makes the sin of Belshazzar the greater.

3. Daniel directly accuses Belshazzar. There is none of the tenderness toward this king as there was toward Nebuchadnezzar. This king had most impiously mocked the God of heaven, and Daniel justly rebukes him for it. He is not the only prophet or man of God who has rebuked a king for wrongdoing. He accuses him of pride, of presumption, of blasphemy and profanity, of idolatry, and of base ingratitude. Two statements concerning God made by Daniel must be noted. One is "the God in whose hand thy breath is." It is a most remarkable statement, and applies to all human souls. See Job 12:10: "In whose hand is the soul of every living thing, and the breath of all mankind." Also Job 34: 14, 15. "Thus saith God the Lord . . . he that giveth breath unto the people upon it [the earth], and spirit to them that walk therein" (Isa. 42:5). Acts 17:25, 28 should also be read. These statements show how entirely dependent upon God every living person is. Do we sufficiently realize it? Belshazzar did not, but abused God, and was judged for it. The other statement is, "and whose are all thy ways." It means that all our ways and doings are opened to Him. See Job 31:4, "Doth not he see my ways, and count all my steps?" Psalm 139:3, "And art acquainted with all my ways." In the judgment God will not need to call any witnesses. He knows all about us.

V. *The Interpretation.* (Vv. 25-28.)

"And this is the writing that was written, MENE, MENE, TĒKEL, UPHARSIN." The first word is repeated for great emphasis.

1. "MENE; God hath numbered thy kingdom, and finished it." Note that the word "God" does not appear in the word MENE, but Daniel puts God in it because this book is to show that God rules in the kingdom of men, and gives it to whomsoever He will (v. 21). Remember, God has more to do with history than many secular historians think or imagine.

2. "TĒKEL; Thou art weighed in the balances, and art found wanting." The Bible has something to say about our spiritual weight and the weight of our character. Hannah said of Him, "For the Lord is a God of knowledge, and by him actions are weighed" (1 Sam. 2:3). Solomon went even deeper into this matter of our spiritual weight. He said, "All the ways of man are clean in his own eyes; but the Lord weigheth the spirits" (Prov. 16:2). How much do you weigh spiritually? Have you ever asked to be weighed spiritually? Job did. "Let me be weighed in an even balance, that God may know mine integrity" (Job 31:6). See also Psalm 62:9, which verse fits in well with this circumstance of Belshazzar.

3. "PERES; Thy kingdom is divided, and given to the Medes and Persians." The letter "U" is not necessary in the interpretation because it means "and," it being used to join the last word with the others. There is a connection with the Persians in this word PERES. Note the word "given"; it was used when God "gave" the kingdom of Judah into the hand of the king of Babylon (1:2); and it is used in speaking of the passing of one kingdom into the hand of another king (4:25): "the most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

VI. *Daniel Rewarded.* (V. 29.)

In the providence of God, Daniel was rewarded before the king was slain. This was to prepare his way to honor in the next kingdom, as we see in Daniel 6:2.

VII. *The Sentence Fulfilled.* (Vv. 30, 31.)

Daniel himself tells us in the briefest possible words of the fulfillment of the sentence upon Belshazzar (v. 30); but other Scriptures give us details and items of interest.

1. The purpose of the statement of verse 30 is to show that Daniel was a true prophet, for we have here the fulfillment in history of his interpretation of the dream of the great image. The Babylonian Empire now was finished, as he interpreted. Reference must also be made to Jeremiah 27:6, 7, "And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon. . . . And all nations shall serve him, and his son, and his son's son, until the very time of his land come." That time now had come. Belshazzar was the grandson of Nebuchadnezzar, and with him was the empire to end. Daniel 5:30, 31 tells us of it.

2. Scriptures to be read in connection with this taking of Babylon are Isaiah 21:1-10; 45:1; Jeremiah, chapters 50 and 51. These items may be noted: (a) Isaiah prophesied that Media would go against Babylon (Isa. 21:2). (b) There would be a drunken feast in Babylon at the time (Isa. 21:5); that there would be a sudden call to arms, taken by surprise as they were (Isa. 21:5). (c) Babylon would fall, and her images be broken (Isa. 21:9). (d) God would loose the loins of kings; that is, weaken them so that they

could not fight (see Dan. 5:6; Isa. 45:1). (e) The gates of the city would not be closed, but left open (Isa. 45:1). (f) That the mighty men of Babylon would be unable to fight, the city being taken before they could rally themselves (Jer. 51:30). (g) The king would be informed that his city was already taken, when he thought it secure (Jer. 51:31). Those are some of the details from the Bible. The historian Herodotus, called the father of history, has written out a full account of this taking of Babylon, but much can be gathered from the chapters I have cited.

3. Darius the Median took the kingdom. The word "took" here means to "take from another." He took it from the Babylonian power.

VIII. *Typical Aspects of the Chapter.*

These chapters of history coming in this book of prophecy have a typical aspect. Some in this chapter are here pointed out.

1. It is stated that the sin of idolatry was very prevalent at the time of this taking and fall of Babylon (v. 4). There were idols of gold, silver, iron, brass, wood, and stone. See Revelation 9:20 where again at the end-time before the final overthrow of the world-power, the same kind of idols will be worshiped. "Idols of gold, and silver, and brass, and stone, and wood." It is more than a coincidence that these are mentioned as being the same.

2. Babylon was judged. There is to be a future judgment of Babylon at the time of the end. See Revelation 18.

3. The destruction of this last king of Babylon is a type

of the destruction of the last great world ruler, the Antichrist. Revelation 19.

4. As he was judged in the midst of his opposition to the God of heaven, so it will be with the Antichrist. In the midst of his blasphemous career he will be cut off. See 2 Thessalonians 2:4, 8.

IX

In the Den of Lions, 6: 1-28

WE HAVE now come to the last of the historical chapters of the prophecy of Daniel. Some remarks on the significance of chapters of history in a book of prophecy are here given. History in prophecy indicates that such history is itself prophecy; that it is to be enacted again, especially in the time when the prophecy of the book is fulfilling. History recorded in prophecy is also to show that the prophets' predictions were true, and from God, the Author of prophecy. Sometimes both of these reasons are present when history is found in a book of prophecy.

These four historical chapters in the prophecy of Daniel may be seen better by noting the correspondences in them: thus—

A—Chapter 3. Daniel's companions faithful in trial.
B—Chapter 4. Nebuchadnezzar, the first king of Babylon, abased.
B—Chapter 5. Belshazzar, the last king of Babylon, abased.
A—Chapter 6. Daniel faithful in trial.

The faithful Jews in the book of Daniel represent a group who will prove faithful at the time of the end. They will pass through fiery trials. The abasement and destruction of the two world rulers represent the last and final world ruler, the Antichrist, who will oppress the faithful, yet shall come to his end by the judgment of God. Such is the pur-

pose of history in the prophecy of Daniel; it is typical history, or prophetical history.

The story of Daniel 6 is referred to in the book of Hebrews in the words "who through faith . . . stopped the mouths of lions." And since the original word for "stopped" is plural it must refer to others who conquered lions through faith, and therefore refers also to Samson and David (see Judges 14:5; 1 Sam. 17:34).

I. *Daniel's Position in the New Empire.* (Vv. 1-3.)

1. Daniel was prepared for this position by the events of chapter 5. He had rightly predicted the passing of the empire to the Medes and Persians. This fact would be known to the rulers, and would get him into favor with them. Thus God prepared him for future service and honor. And in Daniel we have an illustration of the words of the Lord, "Them that honor me I will honor" (1 Sam. 2:30).

2. Furthermore, Daniel was promoted to this high position of first of the three presidents "because an excellent spirit was in him." He had endeared himself to the emperor. This is an outstanding characteristic in the life of Daniel, seen from first to last, that he endeared himself to all with whom he had to do. He was also a favorite of heaven, as was said of him by an angel, "thou art greatly beloved" (9:23), and, "O Daniel, a man greatly beloved" (10:11). It is a great thing to have the grace to endear ourselves to others.

II. *Conspiracy Against Daniel.* (Vv. 4-9.)

1. Daniel was a target of those who were not imbued with his spirit. It is always to be expected in this world. It is

ever true, as Shakespeare makes Hamlet say to the beautiful Ophelia, "Be thou as chaste as ice, as pure as snow, thou shalt not escape Calumny." He also makes another of his characters say, "No might nor greatness in mortality can censure 'scape: back-wounding calumny the whitest virtue strikes."—*Measure for Measure.* And Daniel was not spared this. The spirit of jealousy moved the other officers of State to decide on his downfall.

2. But Daniel was without fault touching his official duties in the kingdom; a matter which is twice mentioned. The record is, "they could find none occasion nor fault." In his official duties he was faultless. But the statement goes further when it is said or recorded, "neither was there any error or fault found in him." In his personal life they could find no fault. This is even more important; for he might have been faultless as to his official duties, and yet have had personal faults. We have heard of employers who have said that they did not mind how their employees behaved outside of office hours just so they behaved well at work! And such remarks have been made when certain employees have been known to be sinners outside of office hours! It was not that way with Daniel. That is the meaning of verse 22, "before him . . . before thee."

3. He was faithful. He was dependable; he could be trusted. In this he was like that other prophet in a Gentile court—Joseph. Faithful people are rare; but it is required in all who expect to be used by God. Are you dependable? Can you be put in trust by another? Faithfulness will come in for its reward in that day. "Well done, thou good and faithful servant" (Mat. 25:21). Shall you hear it?

4. He let his light shine in a heathen court. The outstanding thing about him centered around what his enemies called "the law of his God." His religion was his life. He took it with him everywhere; it influenced all his actions; his enemies knew it. They must plan their attack on that if they are to get him.

5. The plan against Daniel was made and taken to the king. The marginal reading of verse 6 shows that these men crowded in upon the king; that they came in noisily. It shows the intensity of their hate toward Daniel. They deceived the king by stating that "all" the presidents consulted together concerning their plan, whereas Daniel knew nothing of it. They further the success of their plan by flattering the king, and by suggesting that he assume the divine prerogative; they remind him that the decree once signed cannot be altered. Innocently, the king signs the decree. He certainly did not know it was designed against Daniel, who was one of his favorites.

III. *Daniel at Prayer.* (V. 10.)

This verse is singularly full, and we must look at it microscopically.

1. Daniel knew of the decree, and deliberately went to his house to act as he had always acted. He had a true regard for the king, but he would obey God rather than men. The epitaph of a great man buried in Westminster Abbey, England, reads, "He feared man so little because he feared God so much." Daniel was now an old man, about 87, and he was too far confirmed in his faith in God to deny Him now. He reminds us of Polycarp, the ancient Church Father, and

his famous saying. Polycarp was the Bishop of Smyrna in Asia Minor. Many martyrdoms had taken place before his. At the martyrdom of Germanicus, who was thrown to the wild beasts, the whole multitude cried, "Away with the Atheists [meaning the Christians who did not worship the heathen gods]; let Polycarp be sought out!" Urged by his friends, Polycarp left the city for a while, and spent the time in prayer. While at prayer he had a vision. The pillow under his head seemed to him to be on fire. He interpreted this as the method of his death, and said to his friends, "I must be burnt alive." His pursuers found him, and though he could have escaped, he said, "The will of God be done." He requested that he might be given time to pray. It was granted, and he was so full of the grace of God that he prayed for two full hours. They then took him into the city. One of his persecutors said to him, "What harm is there in saying, Lord Cæsar . . . and so make sure of safety?" But he refused. He was taken to the stadium where a large multitude was gathered to witness his death. One of the judges said to him, "Have respect to thine old age." He was told to "swear by the fortune of Cæsar; repent, and say, Away with the Atheists." He then looked around upon the multitude in the stadium, and with a solemn look and uplifted hand said, "Away with the Atheists." But he meant the heathen and not the Christians, as they were called in those times. Finally the pro-consul said to Polycarp, "Swear, and I will set thee at liberty; reproach Christ." It was then Polycarp made the saying which has made his name famous. He answered: "Eighty and six years have I served Him, and He never did me any injury; how then can I blaspheme

my King and my Saviour?" He was then threatened to be thrown to the wild beasts. Since he showed only contempt and not fear of these they prepared a fire to burn him. He told them that the fire for him would burn but for an hour, but that there was a fire of coming judgment and of eternal punishment. The account of his death in the Church Fathers says that the fire made would not consume him, and he was put to death by an executioner who pierced him with a dagger. Daniel's fearlessness in the face of martyrdom may have been read by Polycarp, and inspired his zeal.

2. The windows of his house were opened toward Jerusalem. This was according to the prayer of Solomon in 1 Kings 8:47-50. This shows further that Daniel was a student of Holy Scripture and a doer of it. For us the meaning is that we should have the windows of our soul always open to God in heaven, looking unto Jesus.

3. He kneeled upon his knees. This is an important item. This is the position best suited for prayer. It indicates dependence and reverence. It is said that when James, the brother of the Lord, died, his knees were like the knees of camels, hard and calloused from his much kneeling in prayer. We all need more knee drill. The student who would like to follow up this position in prayer in Scripture should see and read the following: our Lord's example, Luke 22:41; the martyr Stephen's example, Acts 7:60; Peter's example, Acts 9:40; Paul's example, Acts 20:36; Christians' example, Acts 20:36; Ezra's example, Ezra 9:5; Solomon's example, 1 Kings 8:54; exhortation, Psalm 95:6.

4. Three times a day. This no doubt was his habit, and

reminds us of the words of another: "Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice" (Psa. 55:17). The habit is a good one, and if followed would keep us constantly in touch with God. It here means the actual times spent in audible prayer. Throughout the day there would certainly be the spirit of prayer. The spirit of prayer is best maintained by having stated and definite times of prayer.

5. "And prayed." What he prayed about may be gathered from Hebrews 11:33. He knew of the plot against him; of the lions that awaited him. Did he not pray about that? It should seem that in prayer he got the faith that enabled him to stop the mouths of the lions. The glory of God was at stake. God's honor was at stake. He must have prayed about those matters. We should do the same—pray about the things nearest to us, that when we meet them we may meet them with victory assured.

6. "And gave thanks." Thanksgiving should always form part of Christian prayer. We always have much for which to give thanks. See thanksgiving in the prayer of Daniel, "I thank thee, and praise thee, O thou God of my fathers" (2:23). He could still give thanks even when faced with the sentence of being thrown to the lions!

7. "As he did aforetime." This was not an extra time of prayer with him. It was his habit. He was now an old man, and had kept up this practice of prayer many years. Such habits are hard to break. Some of us only pray several times a day when some special need arises. We should cultivate daily prayer habits.

IV. *Daniel Accused, Condemned, and Sentenced.* (Vv. 11-17.)

1. Daniel made no attempt to hide his prayer habits. He was found at prayer and promptly accused to the king. The king had himself been caught in a net, and could not escape from it. These wily men get him to state the unalterable law to them, and then accuse Daniel.

2. The king really loved Daniel, and tried to circumvent the law to save him, but could not. Think of a king doing his utmost to save one of his subjects! This circumstance that the king himself could not save Daniel is itself a side-light on the prophecies of Daniel, especially those in chapter 2. He had foretold that the kingdom succeeding that of Nebuchadnezzar's would be inferior; and here we see that true. Of Nebuchadnezzar it was said, "whom he would he slew; and whom he would he kept alive" (5:19); but this could not be said of Darius, the king of the Medo-Persian Empire. He could not save Daniel. This point must not be overlooked. God does indeed fulfill His Word to the letter.

3. The sentence is carried out, and Daniel is cast into the den of lions. But he goes in with a word of encouragement from the king, "Thy God whom thou servest continually, he will deliver thee." But Daniel carried a good conscience with him; he carried faith with him; he carried hope with him.

4. The den was sealed after the stone had been brought and laid upon the mouth of it. We are reminded of other places where God's servants were put and watched that there be no escape. A stone was placed at the entrance of the

Saviour's tomb, and sealed (Mat. 27:60-66); Peter was well guarded by soldiers, but escaped (Acts 12:4); Paul and Silas were well guarded in the inner prison, and their feet secured in the stocks, but they escaped (Acts 16:23, 24). A persecuted saint once, in running from his pursuers, ran into a cave, and went deep into it. His pursuers came to the cave, looked in, and went away without entering. The saint at first did not understand this, but when he came to the mouth of the cave to go on his way he found a spider's web right across it. The pursuers had seen it, and concluded that if he were in there this web would have been broken. The web had been spun after the saint entered. Going on his way the saint said, "With God a web is as a wall; without God a wall is as a spider's web."

V. *Daniel Safe.* (Vv. 18-23.)

1. The king spent a miserable night; Daniel spent a restful night. One had a troubled conscience, the other had a good conscience. But this circumstance does show that the king really loved Daniel. He had not meant to harm him, or have him harmed. The getting up early in the morning and going to inquire of Daniel is most commendable in the king. Daniel had God with him in the den of lions, and they did not hurt him. A teacher once asked a class of girls why Daniel was not afraid in the den of lions. One girl gave a perfect answer. She answered from the book of Revelation. She said, "Because the Lion of the tribe of Judah was there!"

2. Daniel now was able to proclaim his innocence. Both before God and before the king he had a perfect record. The words are worthy of notice: "Before him innocency was

found in me; and also before thee O king, have I done no hurt."

3. The secret of his courage, and indeed of his life, is mentioned in the words, "he believed in his God." It was his living faith in the living God that enabled Daniel to face the ordeal as he did. It was this faith in the living God which enabled early Christians to become martyrs for Christ. A story has come down to us from early Christianity. One of the Roman emperors had an army called "The Thundering Legion." In that Legion was a band of forty Christians. They were terribly persecuted for their faith, but they would not renounce Christ nor Christianity. It was decided to force them to give up Christ, and this is what was done to them. In a very cold country, in a very cold night, they were made to stand naked on a frozen pond. At the edge of the pond was a house. This house was well warmed and well lighted. A hot meal was prepared, and hot baths kept ready. These forty Christians were told that if they would give up Christ they could go into the house, take a warm bath, eat a hot meal, and sleep in a warm bed; but that by going into the house it meant they had renounced Christianity. They were reminded that to stay upon the ice would mean death before morning, as nobody could live through such a night. A Roman soldier was placed on guard to see that no one ran away. Presently the Roman soldier on shore heard a prayer going up from the forty Christians on the ice. They were saying:

> "Forty wrestlers have come forth to fight for Thee!
> Grant, O Lord, that the forty wrestlers may have victory!"

As the night went on some of them felt sleepy, and walked to keep awake. The near-by house was attractive. One man

could stand it no longer; he went into the house, giving up his religion. The soldier who was sent to guard them said to himself, "There must be something in that religion. There must be something in it which is quite true. I will go and join them." The prayer went on again, as it had previously done.

"Forty wrestlers have come forth to fight for Thee!
Grant, O Lord, that the forty wrestlers may have victory!"

When the sun arose next morning there were forty dead bodies on the ice; but their spirits were with God. This story has been immortalized in a poem, "Forty Martyrs, Forty Crowns."

VI. *Retribution.* (V. 24.)

Just retribution overtook the enemies of Daniel; they were thrown to the lions, and broken up before they got to the bottom of the den. Thus God made their own evil fall upon themselves. It never pays to persecute God's people.

VII. *God Is Glorified.* (Vv. 25-27.)

This incident was published throughout the whole empire to the glory of God.

X

The World Empire Vision, 7: 1-28

DANIEL 7 commences a new section of the book. We have now to do mostly with the visions of the prophet Daniel himself. The opening verses of chapters 7, 8, 9, and 10 should be noted. Daniel gives the dates of his visions in these verses. Those of chapters 7 and 8 were given under the Babylonian dynasty; those of chapters 9 and 10 under the Medo-Persian. The method and manner of the revelations made to Daniel must also be noted. Those in chapters 7 and 8 are given by a vision; those in chapters 9 and 10 through 12, by word. This may indicate the great importance which attaches to those given by word. It certainly is not without reason that the method varies. (See Heb. 1:1.) The revelations of chapters 9 through 12 are such that the Lord was pleased to give them by word direct to Daniel. The interpretations of the visions are given to Daniel by the angel, whereas in the earlier portions he himself was the interpreter.

I. *The Visions.* (Vv. 2-14.)

It will be noticed that three times in these verses the prophet says, "I saw in the night visions" (vv. 2, 7, 13).

1. *Vision of the Beasts.* (Vv. 2-6.) Daniel saw four beasts, but in this section describes three of them, leaving the fourth for a special description. He saw a lion, a bear, and a leopard. In the interpretation, these are simply stated to be "kings, which shall arise out of the earth." It is strange

that no more than this is interpreted of these three beasts. It must therefore be that we are expected to know the meaning of the other items concerning these three beasts. It would mean then that the first would be a king of strength, fierce and ferocious, and all conquering. The second would be a king of more extensive empire than the first, moving more slowly than the lion with eagle's wings, and with one dominion more prominent than the other, fitting into the description of the Medo-Persian Empire, in which Persia became the more dominant. The third beast would mean a king of rapid conquests, having in time four parts, and extending its dominion still further than any before it. Those things can at least be said of these three beasts. Some interpreters go much further, and give the history of the kings and kingdoms meant, but it is noteworthy that the chapter we are considering leaves out a number of items given in the descriptions of these beasts. Some of these come before us again in chapter 8, and there we may leave them till we come to that chapter.

2. *Vision of the Fourth Beast.* (Vv. 7-12.) This is one of the important things in the visions of this chapter. We know this because of the space given to it, because it is given under a special vision, and because it is connected, as the others are not, with administrations from heaven itself. This beast is characterized as strong, terrible, and victorious. It is entirely different from the others. Daniel saw that it had ten horns. As he was considering these ten horns, he saw coming up from them another little horn, but it had eyes of a man, and a mouth speaking great things. It is in connection with this fourth beast and its little horn that Daniel saw the

administrations of heaven coming into the scene. This is an important factor in this chapter. It is a judgment scene with throne set, the judge sitting upon it, the angels standing around it, and the books opened. In the vision the beast is slain, and his body given to the burning flame. The other beasts lose their dominion, but their lives are prolonged for a season and time.

3. *Vision of the Son of Man.* (Vv. 13, 14.) Only two verses are given to this vision, but they are very important verses. Daniel saw one like unto the Son of man, brought to the Ancient of days, and given dominion over the entire earth, a dominion which is to stand forever.

Such then are the visions of this chapter. We now come to the interpretation of the things.

II. *The Interpretation of the Things.* (Vv. 15-27.)

Daniel expresses his emotion on seeing these visions, but he asks for the meaning. We must learn from him, and ask for the meaning of the things of Scripture. Here it is also true, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." The interpreter in this case is an angel.

1. *The Interpretation of the Beasts.* (V. 17.) The briefest possible interpretation is given of the four great beasts. They are said to be "four kings, which shall arise out of the earth." Now a few interpreters among men interpret this as meaning a still future coming into history of four kings or kingdoms. Others interpret it of the same things as were interpreted for us in chapter 2. There the world kingdoms

were seen by a man of the world in their outward aspects; here the same things are seen by a prophet of God in their inner aspects. Here they are as beasts, while in chapter 2 they were seen as human. This certainly is true of the kingdoms of the world, and of the four that have existed as great empires in human history. Since Daniel had this vision while the first great world empire was still standing, the interpretation that they mean the same kingdoms as in chapter 2 may be accepted. However, we need to turn to the book of Revelation for a further word about these beasts. In chapter 13:1, 2, John saw a beast rise up out of the sea, and no doubt the same sea from whence these of Daniel came. This beast is described as "like unto a *leopard,* and his feet were as the feet of a *bear,* and his mouth as the mouth of a *lion.*" Here we see these same three beasts mentioned in connection with the final Antichrist. Perhaps it is in this sense that the words of Daniel may be taken, for these beasts do arise again in the person mentioned in Revelation 13.

2. *An Addition Is Given Us in Verse 18.* This we did not have in any preceding verses. It is something now added. It is the statement that "the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." It was stated in verse 14 that the kingdom was given to the Son of man. The two verses together then teach that others besides the Son of man shall administer the kingdom. The Jews on earth will be the rulers over the nations, and perhaps the saints of the Church will administer from heaven. It was possible that the apostles referred to this when they said to the Lord, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6.)

The Lord did not deny that restoration, but only stated that the time was in the hand of the Father.

3. *The Interpretation of the Fourth Beast, and the Ten Horns, and the Little Horn.* (Vv. 19-27.) Concerning this note:

(1) Daniel states very carefully and in detail what it is he wishes to know. He states what he saw concerning the fourth beast in his vision, and what he saw concerning the ten horns and the other little horn which came up from among them.

(2) He gives an addition concerning the little horn, that it made war with the saints and overcame them.

(3) He tells us in this addition that this war with the saints goes on "Until the Ancient of days came, and judgment was given to the saints of the most High." He thus links the war on the saints with the coming of the Lord.

4. *Details of the Interpretation of the Fourth Beast.* (Vv. 23-27.)

(1) The first detail of the interpretation is that the fourth beast shall be the fourth kingdom upon earth. We saw from chapter 2 that this is the Roman kingdom; that it was in existence when our Lord was on earth.

(2) The next detail concerns the ten horns. They arise "out of this kingdom." Therefore out of the Roman kingdom are to arise ten powers. They are here called "ten kings." The question is, "Have they yet arisen out of the Roman Empire?" The answer is, "No." Some have attempted to count ten kings that have existed contemporaneously within the limits of the Roman world, but it cannot be done. We must turn to the book of Revelation, the book which is the

complement of Daniel, for further light on the matter. In Revelation 13:1 we read of a beast which has "ten horns, and upon his horns ten crowns." It refers to ten crowned kings. In Revelation 17 John again refers to a beast having "ten horns." An angel from heaven interprets them thus: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. . . . For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, and until the words of God shall be fulfilled" (vv. 12, 13, 17). This then is the divine commentary on the words in Daniel. These ten kings have received no kingdom as yet. They shall receive it when the beast written of in Revelation 13 and 17 is on earth, and in power on earth. They will receive power as kings with the beast when Satan also is on earth energizing the beast of Revelation 13. Revelation is therefore the complement of Daniel, and from it we learn that these ten kings never have arisen, but shall arise at the time when the words of God concerning the coming Kingdom of Christ are about to be fulfilled. When people living on earth see these ten kings in existence they may know that the end of Gentile rule on earth is near, and that the kingdom of Christ is near, and that the restoration of the kingdom of Israel, as predicted in the prophets, is at hand. Let us remember therefore to interpret the ten kings of Daniel 7 with the book of Revelation, especially with chapter 17:12, 13, 17.

(3) The detail concerning the little horn (vv. 24, 25). Daniel asked especially concerning the little horn: here he

gets the interpretation. This little horn comes into prominence *after* the ten horns, or ten kings, have arisen. All attempts therefore to discover who is the Antichrist among the prominent persons of the world before these ten kings are in power, or have arisen, are futile. He is to be different from the ten before him. He is called "little" because he will have a small beginning, an almost unnoticed beginning. He is to subdue three kings. He will, therefore, be known by those then living by that accomplishment. He will speak great words against the Most High. He will therefore be a blaspheming person, a God-hating person, a God-opposing person. He is to wear out the saints of the Most High. It said in verse 21 that he should make war with the saints, and this of verse 25 refers to the same thing. He will oppose all true religion, all holy religion; all saints on earth will be his targets. He will endeavor to abolish all laws made by God for the good of people, and institute his own laws, and he will be permitted to do this for a season; namely, three and a half years. Here we first meet with a period of history yet to come in the world, known as "a time and times and the dividing of time." It recurs again in the book of Revelation when this period will be accomplished. The career of this little horn only ends with the judgment brought in by the Son of man (vv. 22, 26).

For further details of this interpretation we must consult other Scriptures. In 2 Thessalonians 2:3, 4 we read of a person known as "that man of sin . . . the son of perdition. Who opposeth and exaleth himself above all that is called God, or that is worshipped." This corresponds with the person in Daniel 7 who opposes God and the saints of God.

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In the book of Revelation we read of one to whom is given a mouth speaking great things and blasphemies; and who has power to continue forty and two months; who blasphemes God; who makes war on the saints, and overcomes them (Rev. 13:5, 6, 7). This then is the same person mentioned in Daniel 7. This person represented by the little horn comes before us again in chapter 8, and we shall learn more of him when we come to consult that chapter.

5. *The Coming Kingdom of the Son of Man.* This kingdom is mentioned very specifically. Three times in the chapter this coming kingdom is mentioned. In verse 14 the words are, "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." It is so very plain; no comment is needed. In verse 18 the thought is, "The time came that the saints possessed the kingdom." It is the same kingdom, but the further word is given that the saints shall possess it. In verse 27 the statement is, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." This is the last time this statement concerning the kingdom of Christ and the saints is made in this book, and it will be useful to us to review all the times it is mentioned by Daniel. The student may consult the following passages: Daniel 2:44; 4:3, 34; 6:26; 7:14, 22, 27.

6. *The Destined End.* (V. 28.) I take the words, "Hither-

to is the end of the matter" to be the words of the interpreting angel. He states that the end God has in mind is reached when the kingdom and dominion, and the greatness of the kingdom under the whole heaven has been given to the Son of man and the saints of the Most High. Then the mystery of God shall "be finished, as he hath declared to his servants the prophets" (Rev. 10:7). Then the words of Revelation 11:15 shall be fulfilled.

III. *The Effect Upon Daniel.* (V. 28.)

1. Daniel did not fully understand, even with the interpretations given, all that was meant. It was not for him then to know. He received the visions and interpretations for us. He was to seal up his book to indicate that the time was not then for its full understanding.

2. His countenance changed in him. In some way his outward form and expression underwent a change on account of these visions which he did not understand. One's thoughts and inner feelings do show on the face, and affect the outer man.

3. He kept the matter in his heart. The meaning is that he often referred to it (see 1 Pet. 1:1-12). It is almost the same meaning as in Luke 2:19, where, speaking of the things concerning Christ the Lord, it says of Mary, "But Mary kept all these things, and pondered them in her heart." So Daniel must often have pondered over the visions and interpretations of this chapter.

May we do the same thing—we to whom the clearer revelation of these things has been made in the book of Revela-

tion; may we treasure up these truths, and look up for the consolation of Israel, and the Coming of the Lord.

IV. *Additional Notes.*

A writer on Daniel 7 makes the following remarks:

1. *On the Vision of the Four Beasts.*—Daniel sees the world-kingdoms in their inner essence as of an animal nature, lower than human, being estranged from God; and that only in the kingdom of God (the Son of man, the representative man) is the true dignity of man realized. Humanity is impossible without divinity.

2. *On the Ten Kingdoms.*—The ten kingdoms, prefigured by the ten toes (2:41) are the ten kingdoms into which Rome shall be found finally divided when Antichrist appears.

3. *On the Kingdom of Christ.*—Christ's kingdom *now* is not of this world (John 18:36), and only at the second advent of Christ becomes an external power of the world.

The title "Son of man" is always associated with His coming again, because the kingdom that awaits Him is that which belongs to Him as the Saviour of man, the Restorer of the lost inheritance. "Son of man" expresses His visible state, formerly in His humiliation, hereafter in His exaltation. At His ascension the kingdom was given to Him in title and invisible exercise; at His second coming it shall be in visible administration.

4. *On Christianity.*—The present external Christianity is to give place to an almost universal apostacy. Witnessing churches may be succeeded by witnessing individuals.—*Faussett.*

XI

The Ram and the Goat Vision, 8: 1-27

DANIEL 8, while linked with chapter 7, is itself a new beginning. From chapter 2:4 through 7:28, the language of the book is in Aramaic, because the things there have mostly to do with Gentile dominion or rule; but from chapter 8 to the end of the book the language is Hebrew, because the things now have most especially to do with Israel, and with those associated with Israel at the time of the end. God does not cause one part of a book of the Bible to be written in a certain language, and another part to be written in a different language without a purpose. From now on the prophecies have to do with the destinies of the Hebrew people—the happenings of the end-time, the time associated with the Second Advent of their Messiah, and the troubles they must pass through before they see Him.

The principal thing in this chapter is the "little horn," which occupies the most conspicuous place in the chapter. On this and later chapters of the book Luther wrote: "These chapters of Daniel, as all expositors unanimously declare, refer to Antiochus and to the Antichrist of the last times, in which we are now living." Jerome tells us that the Jews of his time looked upon this prophecy as yet to have a further fulfillment in another king yet to arise and do after the style of Antiochus, "in whom the wickedness of the earth shall have its final consummation, and whose end shall be in the great day of God Almighty." Then Jerome adds, "This is

also our understanding concerning the Antichrist, whose shadow has thus been projected before."

In this chapter, there is no mention of the fourth kingdom, nor of the ten horns; the little horn fills the scene.

I. *The Vision.* (Vv. 3-12.)

1. *Daniel Saw a Vision of a Ram.* (Vv. 3, 4.) It had two horns, one higher than the other. The interpretation tells us what is meant; but why a ram? This power had been likened unto a bear in chapter 7. The reason for the change is because this chapter deals with these powers in their relationship with the Jews, and while those powers were bear-like to the rest of the world conquered by them, they were as a ram toward Israel. It was this power which set the Jews free; from this power came Darius and Cyrus, both of whom were friendly to the Jews. They are therefore represented here as a ram, and not as the ferocious bear. The empire under them became great, as represented in verse 4.

2. *The He-goat.* (Vv. 5-8.) A he-goat is seen with a notable horn between his eyes. It represents a power with a strong leader, and such the interpreter tells us it is. The goat breaks the power of the ram and its two horns. The he-goat then becomes great. At the height of his power the he-goat is broken.

3. *The Four Horns.* (V. 8.) The prophet next sees four notable ones come up in the place of the great horn; they have extensive dominion between them.

4. *The Little Horn.* (V. 9.) This is the important part of the vision. Every word must be noted, or we shall miss the point. This little horn comes up "out of one of them"; out

of one of the four horns. It does not say it is one of them, but comes up "out of one of them." The student must make a mental note of that. The little horn waxed exceeding great, and among other directions, toward the pleasant land, the well-known land of Israel, the land of Palestine. This is the first time in the book that such a matter has been plainly stated. Chapter 7 told us that this horn will have to do with the saints of the Most High, but this chapter tells us that he will have to do with the "pleasant land," which is the land of the Jews. Furthermore, this horn fights against the spiritual leaders of the people, and even against the Princely Leader Himself. This horn opposes the religion of the people of the Prince, stops their sacrifices, and succeeds against them.

II. *The Heavenly Attendants.* (Vv. 13-19.)

1. One of the heavenly attendants asked the question as to the time of the taking away of the daily sacrifice and the desolation of the sanctuary. It indicates the interest of heaven in these things. The one who received the question is called in the margin of our Bibles, "the wonderful numberer." It may well be the Lord Himself, the One whose name is Wonderful (Isa. 9:6).

2. The answer is "unto two thousand and three hundred days." The margin reminds us of the Hebrew reading here; namely, "unto two thousand and three hundred evening morning." This number is associated with all other times and numbers used in this book. It is used in connection with the number twelve hundred and sixty days, or a time and times and a half. Literal days are meant. This is made plain

by the reading "evening-morning," meaning one day. This period of time will come in for its own proper study later.

3. Daniel again seeks for the meaning of this vision as he did in the previous one. He is met by a man. This person commands the angel Gabriel to tell Daniel the meaning of the vision. The man seen by Daniel is likely the Lord Himself. This is the first time in Scripture we have given to us the name of an angel. Only two are named in the Bible. Gabriel means, "Hero of God."

4. The time of the expected fulfillment of this vision is stated in verses 17-19. Daniel is told that the vision belongeth to the time of the end. This is so stated three times in the chapter; in verses 17, 19, and 26. This must be noted, then we shall not get mixed up with present day events, and confound persons. The time of the end is the time for these things to come to fruition and fulfillment; and the time of the end means that period of time just before the Lord returns, the time of the final Antichrist, the time of Jacob's trouble, the time when the Lord prepares the way for the establishment of His own kingdom, referred to often in Daniel.

III. *The Interpretation.* (Vv. 20-26.)

It must be noted that the interpretation has to do with the "last end of the indignation" (v. 19); and the verses which follow show that this is done.

1. *Of the Ram.* (V. 20.) A few words suffice to tell the interpretation of the ram with the two horns: they are the kings of Media and Persia. No more is said by the angel; no more need be said by us. That this took place in history

the Bible itself is witness, as is also the book of Daniel (see 5:28; 6:8). Also read Nehemiah and Esther.

2. *Of the Goat.* (V. 21.) In the fewest words possible this is interpreted as representing "the king of Grecia," and the great horn as its first king, known in history as Alexander the Great, but not named in the Bible.

3. *Of the Four Horns.* (V. 22.) These are stated to represent four kingdoms that should succeed the great king, the first king of the Grecian Empire. They are mentioned again along with the first king in Daniel 11:3, 4. They should not be as strong as the first king. This is understood as the four parts of the Grecian Empire into which it was divided after the death of the first king, Alexander the Great. These four kingdoms which arose are Egypt with Palestine, under Ptolemy and his successors; Macedonia and Greece, under Cassander; Syria and Armenia, under Seleucus; Bithynia, Thrace, Mysia, under Lysimachus. The student should remember these four divisions, for they should be known in order to understand chapter 11. The important statement about these four kingdoms is what is said in verse 23: "And in the latter time of their kingdom": this means that they are to be seen at the end-time; that is, that there shall yet be four kingdoms at the end-time which can be identified as belonging to the former Grecian Empire. It would mean that Egypt, Syria, and Macedonia with Greec, and Bithynia with Thrace and Mysia, are yet to become "kingdoms." Events have already shaped up to make this possible. Recently the French government announced its decision to make Syria free and independent within three years. Turkey opposes this, but Scripture indicates that it must yet be free

and a power at the time of the end. Egypt is on the way to complete independence, and is beginning more and more to take its place as a separate power. Let us therefore note the words about the empire of Alexander that "in the latter time" four kingdoms shall be found existing within the territory of the old empire. These four have already existed, but are to be found again at the time of the end; and they are Egypt with Palestine, Syria with Armenia, Macedonia with Greece, and Bithynia with Thrace and Mysia (of Asia Minor).

4. *The Little Horn.* (Vv. 23-25.) The importance of this horn is seen by the space given to it in the interpretation. It is about this horn that these verses were written, the rest of the chapter being only the background. One short verse is given to each of the others, to Media and Persia, to Grecia, to the four kingdoms, but four full verses with pregnant statements are given over to the little horn.

(1) Note when he comes into prominence: it is at the latter time of the kingdom of the four parts of the Grecian Empire. Until these four parts again exist, this little horn, or the person represented by it, need not be expected, nor is he to appear.

(2) Transgressions are to come to the full. This indicates that iniquity and sin will have arisen to high heaven, and that transgressors shall abound. It will be the time spoken of in the Scriptures when men shall depart from the faith, when the full-blown apostacy shall be here, and then the final Antichrist "shall come as the just judgment of the Lord Almighty upon those who thus paved his way and threw open the doors."

(3) The person meant. It is clearly stated that the little horn is a person, and that he is a "king." He will have the power of a king, and rule as a king. He will be all that the word "king" means. He will be above men.

(a) This person is described as "of fierce countenance." This means that he will be a person of commanding presence, causing all who have to do with him to outwardly respect him, to be in awe of him.

(b) He will be a person "understanding dark sentences," meaning that he will be skilled in trickery, in using puzzling ways, and few will understand him.

(c) He will be a most powerful person, and mighty king. All that history has seen of men of power will be concentrated in him. But this power will be delegated power and satanic power. This is revealed to us in Revelation 13:2, "And the dragon [the Devil] gave him his power, and his seat [throne], and great authority." He will be the incarnation of Satan himself.

(d) "He shall destroy wonderfully." It means that people then living will be amazed and astonished at his destructive works. In a most alarming manner he will rampage and destroy. He will do this work of destruction with much effect and success. He will be specially bitter against the "mighty and the holy people," the saints on earth, especially those "which keep the commandments of God, and have the testimony of Jesus" (Rev. 12:17, R. V.).

(e) He will instigate all treachery and fraud and deceit. He will be wise to do evil. Such is the meaning of the words, "And through his policy also he shall cause

craft to prosper in his hand." He will be the most consummate deceiver yet let loose upon men. This deceit will be in all trade relations, and in all his dealings with individuals and groups. Lying will be one of his chief means of deceiving the world.

(f) He will magnify himself in his heart. As his master Satan is, so will he be—a proud, haughty, boastful, and presumptuous person. He will be what almost all types of him were before him, exceeding proud.

(g) "By peace shall destroy many," means that he will allure many into a carnal security and a supposed prosperity, and then destroy them.

(h) "He shall stand up against the Prince of princes." He will be the great opposer of the Messiah; hence his name, the Antichrist. Under him those words shall come to fruition and fulfillment, "These shall make war with the Lamb" (Rev. 17:14). Only a person drunk with his own importance and energized by Satan himself could be conceived of as doing the things this chapter predicts he will do. Hence Scripture speaks of this person as being directly energized by Satan: "Even him, whose coming is after the working [energizing] of Satan with all power and signs and lying wonders" (2 Thes. 2:9).

(i) But his doom is predicted, for he "shall be broken without hand." Scripture is full on this point. The student should consult the following catena of passages on the matter: Isaiah 11:4; 2 Thessalonians 2:8; Revelation 19:19, 20. These all state that this person shall be broken by divine power.

(4) The time when his destruction shall take place is stated in verse 26, and they mean that the things concerning this person belong to the time of the end. Hence Daniel was told to shut up the vision, for it was not to be for many days to come.

The prophet is reminded that the vision concerning the evening and morning, that concerning the daily sacrifice and the trangression of desolation, is true, or truth. The mention of it here shows that literal days are meant, and no one has any reason to say that years are meant.

(5) Before leaving this little horn, we wish to return to a statement in verse 9, the first few words: "And out of one of them came forth a little horn." In our present judgment this statement throws light on the whence of this strange person. It appears to me to tell us from what part of the earth he will arise or emerge. Note then carefully the words, "And out of one of them"; that is, out of one of the four notable ones into which the Grecian Empire was divided, "there came forth a little horn." Does Scripture indicate which one of the four? The four chief countries in the fourfold division of the Grecian Empire were Egypt, Syria, Macedonia, and our present Asia Minor. It is from one of these that this little horn is said by the Scripture to come. If we can find Scriptures which tell of one of the outstanding types of Antichrist, and which designate him, we may be able to state our convictions on the matter. Now the Scriptures do tell of the destruction of a personage who is certainly a type of Antichrist; and they tell us in his designation from what country he came; and some of these Scriptures are clearly prophetic, telling of a future destruction to fall upon

this person so designated. Let us therefore read Isaiah 10: 12, "Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks." This seems like some things we read about this person in Daniel 8.

See again Isaiah 14: 24-27, quoting here verse 25, "That I will break the Assyrian in my land," etc. We know that in history the Assyrian was broken in the Lord's land (see 2 Chron. 32: 1, 7, 9, 10, 21, 22). In those verses the king of Assyria is mentioned a number of times, and his power was broken. He is there a type of Antichrist, of the little horn of Daniel 8. See further Isaiah 31: 8, R. V., "And the Assyrian shall fall by the sword, not of man; and the sword, not of men, shall devour him." This agrees with the words of Daniel 8: 25, "But he shall be broken without hand." Another Scripture is Micah 5: 5-7. "And this man [meaning the Messiah] shall be the peace, when the Assyrian shall come into our land: . . . thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders." These words are said in connection with the final blessing for Israel. They indicate that the Assyrian is to enter the land of Israel; and the words here agree with the words of Daniel 8: 9, that the little horn "waxed exceeding great . . . toward the pleasant land."

It must be noted that it was the Assyrian who was the great enemy of Israel when Israel was *in* the land, as Babylon was their enemy when they were *out* of the land. So shall it be again; when the Jews shall have returned to their land in sufficient numbers, the Scriptures I have given indicate

that the Assyrian will again invade them. It is therefore my opinion, gathered from the foregoing passages of Scripture, that the little horn is to come out of one of the future four kingdoms of the Grecian Empire, and that since this little horn has for one of his names "the Assyrian," that he will come from the kingdom of Syria. His great type, Antiochus Epiphanes (175-164 B. C.), was king of Syria.

IV. *The Effect Upon Daniel.* (V. 27.)

1. Daniel was much affected with this vision concerning the destinies of his people. While not knowing all, he knew it meant for them a time of suffering and deep trouble; he knew it meant for a time the overthrow of God's appointed means of worship—the casting to the ground of His truth (v. 12). This grieved him.

2. He nevertheless arose and did the king's business; but he often turned the matters over in his mind and heart, and apparently kept it to himself.

We have considered an important portion of the Word of God. Every statement of it needs to be pondered well. More is packed into the statements of verses 23 to 25 concerning the little horn than in any similar number of verses in the entire Bible. Moreover, in Daniel 8 we have the little horn described as to his beginning and his ending, and his career between. Who he is, whence he is, why he is, and his works —all are set forth in Daniel 8. We shall meet with this personage again in Daniel 11.

XII

Daniel's Prayer of Confession, 9: 1-19

DANIEL 9 may be summed up under the three words, *Preparation, Prayer,* and *Prophecy.* We shall consider the first two here.

I. *Preparation.* (Vv. 1, 2.)

Daniel's preparation for the things contained in this chapter was his study of the writings of the prophets, and especially the writings of the prophet Jeremiah. The student should read for himself Jeremiah 25:9-11; then 29:1, 10. Daniel treasured up the Word of God in his heart, and he found it a sustainer of his hope in his captivity. We should all imitate him in his devotion to the prophetic Scriptures. It is intended that through patience and comfort of the Scriptures we should have hope. (See Rom. 15:4.) Besides his studying of the Scriptures, Daniel was a student of the times; he was a man who had understanding of the times to know what he ought to do. (See 1 Chron. 12:32.) We too may be students of the times in which we live. The Saviour said: "So likewise ye, when ye shall see all these things, know that it is near, even at the doors" (Mat. 24:33). See also Luke 21:31. There shall be events at the end-time by which the people of God then on earth may know of the near coming of the Lord, and of the fulfilling of the prophetic word.

II. *Prayer.* (Vv. 3-19.)

Daniel did not merely satisfy his mind by reading the prophetic word of God; he knew how to turn what he read

into prayer. This we must all do. The two must go together. We have one of the best examples of this practice in the story of David, recorded in 2 Samuel 7. He had received a communication from God, then he turned his knowledge into prayer for that thing. Important words of that chapter are these: "For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee." It was just that way with Daniel; he had read over a communication from God respecting His mind in the captivity of His people, and he found in his heart prayer for the accomplishment of the will of God. Concerning this prayer, a few particulars may be noted:

1. *It Was Purposeful Prayer.* Daniel says, "I set my face unto the Lord God, to seek by prayer and supplications." The literal Hebrew is, "to seek prayer." It is as though he did not know just what he ought to pray for, but he goes before God to seek after prayer. He seems assured that he will be assisted in his prayer to pray aright.

2. *It Was Intense Prayer.* He says, "prayer and supplications." These two words together indicate the intense earnestness of his desire to pray. Such praying was done by the people of Bible times; such praying has been done by the people of God in every age; such praying was done by the Lord Jesus. (See Heb. 5:7.) Christians are commanded to pray in this manner. (See Phil. 4:6; 1 Tim. 2:1.)

3. *It Was Directed Prayer.* He states that he "prayed unto the LORD my God." He directed it to God Himself. He satisfied himself that he had the ear of God. David says, "In the morning will I direct my prayer unto thee, and will look up" (Psa. 5:3).

4. *It Was Penitential Prayer.* It was "with fasting, and sackcloth, and ashes." Daniel came as a humble, suppliant pray-er into the presence of God. Some of the great prayers of the people of the Bible were penitential in nature.

Look further at the parts of this long prayer.

1. *The Invocation.* Daniel has a high conception of God: he addresses Him as the God of his people by using the name JEHOVAH. He shows that He is to be reverenced and respected by invoking in his prayer, "the great and dreadful God." In the Hebrew the word "God" has the article before it, and this, in the thought and purpose of Daniel, is to distinguish Him from the heathen gods of the people around him. He reminds himself of God as the covenant-keeping One, of the God who is faithful.

2. *Confession.* Confession is an important part of this prayer of Daniel. He identifies himself with his people, and makes confession of sins and iniquities. Verse 5 should be noted, and it shows with what fullness confession of sins is made. He hides nothing, but tells it all out. The confession takes into account sins of commission and sins of omission. Verse 6 states some of the sins of omission. Chiefly there was the sin of rebellion, or refusing to hearken to the Word of the Lord as sent to the people through the ministry of His prophets.

3. *The Justice of God Is Taken Into Account.* Not once is God blamed for all the things that came upon the people. The prayer makes it clear that all which befell the people came justly, because of sins and iniquities. God will always be found just in all His dealings with sinners and saints, and with the world. This great and fundamental truth of the absolute justice of God in all His dealings with saints

and sinners is remarkably brought out in a passage of the famous drama of the book of Job. Students should read Job 34:10-18, especially verses 17 and 18.

4. The prayer acknowledges that all that has come upon the people was their just due; that all was deserved. This must be noted, for in the end sinners will acknowledge the same thing—that their punishment is just and deserved. (See Luke 23:40, 41.)

5. *God Fulfills His Word.* (Vv. 12, 13.) Long ago, through Moses, God told the people of His judgments that would surely overtake them if they sinned against the covenant. In his prayer, Daniel acknowledges that all has been done as written in the law of Moses. Furthermore, Daniel states that God had watched upon the evil, and brought it upon them; meaning that God had kept watch upon His Word which He gave, that evil would overtake the sinners, and that He had made it a point to bring it to pass. The student should read these Scriptures in Jeremiah on this matter of the Lord keeping watch over His Word, and the things written in His Word, that He might cause them to become actual history. (See Jer. 1:12; 31:28; 44:27.)

6. *Appeal to God's Mercy.* (V. 9.) Daniel appeals to God's mercy and asks forgiveness. He must have recalled the episode of Moses recorded in Exodus 34:5-7. There at that time the Lord revealed His name to Moses, and to all people who care to read it. Daniel no doubt recalls this when he appeals to the mercy of God and asks forgiveness.

7. *Daniel Requests an Answer to His Prayer.* (Vv. 18, 19.) This is one of the most moving sections of his prayer. As Daniel draws near to the end of his prayer, his earnestness

and intensity increases; he will accept nothing but a full answer. He requests that (1) God's anger be turned away from His city and people, (2) He cause His face to shine again upon His sanctuary, (3) God look upon the desolation of land and city that are called by His name.

His closing sentences are among the most fervent found in any Bible prayers: "O LORD, hear; O LORD, forgive; O LORD, hearken and do; defer not, for thine own sake, O my God; for thy city and thy people are called by thy name."

III. *A Companion Prayer and a Fellow Pray-er.*

It appears from Scripture that Daniel was not alone in his prayer for the return of the captivity, and the fulfilling of the purposes of God for His people. The student should read Nehemiah 1:4-11. Here is the record of the prayer of Nehemiah that preceded the Jews' home returning, and preceded their return edict given out by Cyrus. None can read this prayer without noting its similarity to the prayer of Daniel as recorded in chapter 9.

1. It is prayer with fasting, as was Daniel's (Neh. 1:4).

2. It contains the same kind of invocation as used by Daniel (v. 5), and he, as Daniel, reminds God of His covenant-keeping mercies.

3. As Daniel's, the prayer is a confession of the people's sins (v. 6). As Daniel, Nehemiah includes himself in the confession.

4. It reminds God of His promises to return His people to their homeland (v. 9).

5. As Daniel, Nehemiah requests an answer (v. 11).

It is remarkable that we have this prayer dealing with the

same matter. It must be remembered that Nehemiah's prayer preceded the return of the Jews to their land and city. Reading these two prayers will teach us a necessary lesson in the economy of God, and in His dealings with His people and the world.

IV. *The Place of Prayer in the Providence of God.*

This fact of two prayers for practically the same thing, by two different persons and, in fact, by a number of different people (see Neh. 1:11) is deserving of attention. The place of prayer in the working of God in history is thus emphasized. Long ago John Wesley said: "God does nothing but in answer to prayer." He meant that God has a place for prayer in His providential dealings with His people and the world. The Bible is full of instances where prayer was necessary before God did what He had said He would do. A notable verse is found in Ezekiel 36:35-37, where even though God had given very definite promises concerning what He would do, yet He includes the fact that prayer must be offered for the doing of it. All the great events of Revelation come to pass in answer to prayer; or in other words, all the things there coming to pass are brought about through prayers to God. (See Rev. 5:8; 8:3, 4.)

I commend this study to all students of the Word of God, and to all who wish to understand something of the methods of God with the world. The place of prayer is a large and an important one, and is pressed on us with uncommon urgency in the Scriptures. (See Isa. 62:1, 6, 7.) May all of our hearts and mouths be filled with prayers for the accomplishment of all the purposes of God, for His honor and glory.

XIII

The Prophecy of the Seventy Weeks, 9: 20-27

WE COME now to the prophecy of the Seventy Weeks. A few particulars must be noticed concerning it.

I. *When It Was Given.*

1. Daniel records the fact that it was while he was praying and confessing sin, that the message was given. He desires that readers of his book note that fact, for he twice mentions it: "And whiles I was speaking and praying, and confessing. . . . Yea, whiles I was speaking in prayer . . . Gabriel . . . touched me . . . and he informed me" (Dan. 9: 20, 21). This prayer attitude of Daniel prepared him for the communication he was to receive from God. It is the best attitude possible for receiving communications from heaven. The Bible gives us a number of illustrations of this; note those who received communications from heaven while at prayer. The student may consult the following examples: Acts 22: 17, 18; 10: 30; 11: 5; 12: 12; Luke 1: 10, 11; 1 Samuel 1: 10-18, especially verse 12. Important communications from God were conveyed to these persons while they were at prayer.

2. Confession of sin is shown to be a condition of receiving from God. It is a condition of blessing.

II. *Who Brought the Prophecy.*

1. This very important prophecy was not given to Daniel through the medium of a dream, not through a vision of the

night, nor by an inner voice; it was brought in person by the angel Gabriel, and given *viva voce,* by the spoken word of the living voice of the angel. This adds to the importance of the communication. God sent Gabriel down from heaven to Daniel on earth to inform him of far-reaching and important events of supreme interest to heaven and earth.

2. It was this same angel, Gabriel, who was sent from God to the Virgin Mary to announce to her that she had found favor with God, and that the Holy Spirit should come upon her, and that she should be the mother of the Messiah, the same Messiah that is the subject of this prophecy.

III. *The Time When Gabriel Was Sent to Deliver This Prophecy.*

1. Daniel is careful to tell us that the time when Gabriel came to him, and the time when he received this important communication from heaven, was "about the time of the evening oblation." This is to teach us that all heaven's dealings with earth rest on a mediatorial basis; that all communications from heaven concerning our redemption must come through the Mediator, the Messiah, the Christ. It teaches that only on the ground of shed blood can God meet with man and deal with his needs.

2. It also was given about the time of the evening oblation because in the counsel and plan of God the subject of this prophecy, the Messiah, was offered in sacrifice for us at the precise time; for the Christ offered Himself up to death at the time of the evening sacrifice. The student may consult two other occasions when events took place at the time of the evening sacrifice: 1 Kings 18:29 and Ezra 9:5.

IV. *When Daniel's Prayer Was Heard.*

1. He was told that his prayer was heard "at the beginning" of his supplication. He did not know this until the angel told him. His prayer was soon answered, though the answer did not reach him until he was some way on in his prayer. How much longer he might have prayed we do not know, but apparently he did not finish his prayer, for it was "whiles" he was praying and confessing that the angel interrupted his prayer by his appearance.

2. Though Daniel made confession of sin in his prayer, it was the sin of his people; he did not have any personal iniquities needing a confession; hence there was nothing in himself that hindered the answer coming to him from God. This is an important point, and we should consider it. Is there ever anything in ourselves that hinders the answer to our prayers?

V. *The Prophecy Itself.* (Vv. 24-27.)

The prophecy itself is one of the most remarkable in all prophetic Scripture. It has been a difficult one for the Jewish interpreters to deal with. John Owen, one of the greatest of the Puritan theologians (1616-1683), said that because this prophecy sets forth the time and coming of the Messiah it is "justly esteemed the racks and tortures of the Rabbis." An old interpreter says of this prophecy that "it is a passage of great importance, containing such a prediction of the time, the purposes and consequences of the coming and death of the Messiah, His rejection by the Jews, and the destruction of their temple, city, and nation, *as cannot be equaled in the Old Testament.*" The Rev. Job Orton (1717-1783) tells this in-

cident concerning this passage and prophecy. "In the last century (the 17th) there was a public dispute at Venice, between a Jew and a convert from Judaism, concerning the sense of this prophecy. A noted Rabbi was chosen moderator, and a great many Jews were present. The Christian urged his arguments against the Jews with so much force, that at length the Rabbi said, 'Let us shut up our books, for if we go on examining this prophecy any further, we shall all become Christians. It cannot be denied that the time of the Messiah's coming is already past; but whether Jesus of Nazareth be the person, I cannot determine!' The consequence of this was that several Jews were converted; and one of them, a very learned man, wrote a large book against the Jews, in the preface of which he tells this story as the means of his conversion."

Concerning this prophecy, note these particulars:

1. *It Is to Be Given Special Attention.* (V. 23.) Gabriel says to Daniel, "Therefore understand the matter, and consider the vision." This is repeated by the angel, "Know therefore and understand" (v. 25). Furthermore, the Lord Jesus, or the Holy Spirit through Matthew, says the same thing. Our Lord Jesus quoted from this very prophecy, and Matthew, when recording the quotation of the Lord, adds the admonition, "Whoso readeth, let him understand" (Mat. 24:15). It is the same word as used by Gabriel and recorded by Daniel, "Understand the matter." Moreover, the two words "Understand" and "Consider" are from the same Hebrew root, the second word being an intensified form of the first. It is therefore a prophecy deserving of special attention.

2. *The Prophecy Concerns Daniel's People and Daniel's*

City. This must be noted in order to come to an understanding of it. It says in the plainest words, "Thy people" and "Thy holy city." The prophecy concerns the people of the Jews, and the city of Jerusalem. This must be so, because Daniel's prayer (vv. 1-19) had been about the people of the Jews and the city Jerusalem. See this set forth in verses 16-19. This fact will help to a true understanding of the prophecy. Let us not confuse things in Scripture; let us remember the rule of interpretation that "When the literal sense makes good sense, seek for no other sense." This makes good sense, hence we need not seek for any other. "Thy people" plainly means Daniel's people, the Jews; and "Thy holy city" plainly means the city of Daniel's people, Jerusalem. Keep this in mind, and the rest of the prophecy should not be difficult of interpretation.

3. *The Prophecy as a Whole.* There are six special announcements in the prophecy viewed as a whole. They are:

(1) To finish the transgression, to put an end to the transgression (see in this connection 8:12, 23), and
(2) To make an end of sins, and
(3) To make reconciliation for iniquity; meaning to make atonement for iniquity, and
(4) To bring in everlasting righteousness, and
(5) To seal up the vision and prophecy; meaning to fulfill all prophetic predictions and announcements, all things which have been the subjects of prophecy, and
(6) To anoint the most Holy; meaning in the ultimate, the Holy Messiah, but also including the Sanctuary which shall be erected for the services of the people of the Messiah.

The student should note the fact that these six special statements are joined together by the word "and," making each statement important, and giving it emphasis.

4. *The Time for the Accomplishment of These Predictions; the Time for the Fulfillment of This Prophecy.* The time is stated by the angel as "seventy weeks." Within that period of time the six things enumerated are to happen and become history. The question now is, what is meant by "seventy weeks"? Are they to be understood as literal weeks as we understand weeks, or are they to be taken as a much longer period of time? In his *Exhaustive Concordance of the Bible,* Strong says that the word "weeks" here is used "specifically of years." A good way to find out is to try the only two keys which can be tried to open the passage: the key of "weeks" and the key of "years."

(1) If we try the key of weeks, then these six things are all to have accomplishment within the space of 490 days, or within a year and four months. Or, if we take the division of this number into its three parts, then we have 49 days, and 434 days, or 483 days from the going forth of the commandment to restore and build Jerusalem to Messiah the Prince. Then the thing is seen to be impossible, for Christ did not appear on earth 483 days, or 69 weeks, from the time of Nehemiah, under whom Jerusalem was built up! Let anyone try out to the very end the literal week theory, and it will be seen that some longer time is meant.

(2) We believe that the period of time meant by the angel is seventy sevens of years, 490 years. In chapter 10:2 we have the words, "I Daniel was mourning three full weeks." Now the margin gives us the true Hebrew reading; it reads,

"Three weeks of days." This is repeated in verse 3, "Three whole weeks," the Hebrew again reading "Three weeks of days." Had it meant weeks of days in Daniel 9:24 it would have been so written, especially since in the next chapter of the same book it does so express weeks. This is another key to help interpret the "seventy weeks" of chapter 9:24—the key of chapter 10:2, 3.

5. These seventy weeks are "determined." The word "determined" means "apportioned," a portion of them for a certain event or events, and a portion of them for other events. The word also has in it the meaning "cut off," a section of the time "cut off" for certain events, and another section of the time "cut off" for other events. The word further means "divided"; and we find the angel so divides the seventy weeks into portions or periods.

VI. *The Prophecy in Its Parts.*

The prophecy of Daniel 9:24-27 is apportioned, cut off, divided into three parts. They are: seven weeks, three-score and two weeks, and one week. Or, taking the weeks as they are intended to be taken as weeks of years, we have 49 years, 434 years, and 7 years; making 490 years.

1. The first period of time, though separated from the second, is yet joined to it, for the time is from the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince. Why, therefore, did it not read, or did the angel not say, "From the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince shall be 69 weeks"? He could easily have said that, for that is the amount of time taken up between those events. The

reason is that certain events were to take place within the seven weeks, and that they were to be separated from the weeks which follow. We take the first period or division or apportioned time then to be seven weeks, or 49 years. These 49 years were to begin with a certain event, stated as "the going forth of the commandment to restore and to build Jerusalem." The account of this is given in the book of Nehemiah, and the year is in that book given as "the twentieth year of Artaxerxes the king" (see 2:1; 1:1). This is the important date that students of this famous prophecy must note. It was in that year that the word went forth from the Lord through the king Artaxerxes to restore and to build Jerusalem. Moreover, the angel adds that "the street shall be built again, and the wall, even in troublous times." That this was the case the student has only to consult the following Scriptures: Nehemiah 2:10, 19, 20, and chapters 4 and 6; in fact, the entire book of Nehemiah is the commentary on the words "even in troublous times." They were indeed troublous times, just as the angel told Daniel, or rather foretold to him.

The date of this twentieth year of king Artaxerxes is 454 B. C.; 49 years cut off of this date brings us down to 405 B. C. Within these seven weeks or 49 years the histories of Nehemiah to Malachi come; or in other words, they cover the time from Nehemiah to the close of the Old Testament times. And that is one reason thy are divided, or cut off, or apportioned off from the 69 weeks, and the 62 weeks.

2. *The Threescore and Two Weeks.* This is the next period given by the angel to Daniel, and separated by him from the seven weeks. But the statement which calls for consideration is this: "And after [the] threescore and two weeks shall

Messiah be cut off." We must first deal with the words "shall Messiah be cut off." Messiah here of course means Christ, the Christ of history, the Christ of the Jewish race. He was to be "cut off." What then does "cut off" mean? "The word signifies a punishment inflicted by the sentence of a judge or court of judicature."—*Orton,* an old commentator. The word "cut" is the same as used of cutting the flesh of a covenant victim (Jer. 34:18); it is the word used in 1 Samuel 31:9 to "cut off" a head; it is also used of cutting down trees. It means then that the Messiah was cut off by violence; that He was cut down as a tree is cut down; that he was cut as the covenant victim was cut, and its blood shed. The words therefore refer to the crucifixion of the Messiah by the people of His time.

Now the angel said that that event should take place after threescore and two weeks, following the seven weeks, or sixty-nine weeks from the going forth of the commandment to restore and to build Jerusalem. Threescore and two weeks is 434 years; the Old Testament times closed with the 49 years, or in the year 405 B. C. This brings us to the year 29 A. D. And that was the year when our Lord, the Messiah of Daniel 9:25, 26, was crucified. It must be recalled that our era is four years out of true reckoning, that the Lord Christ was born in B. C. 4. It was discovered that a mistake had been made of four years in fixing on the year of the birth of Christ. The man who fixed the date of the Lord's birth was a monk named Dionysius Exiguus. He did not do this until about the year A. D. 532. Later, his mistake of four years was discovered. In some editions of the Bible this mistake is noted. It is this time that is stated in the prophecy of the angel. He actually gives the very date of the

cutting off of the Messiah as 483 years from the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince, and to the crucifixion of Messiah. Since the 20th year of Artaxerxes is 454, then 483 years after that date brings us to 29 A. D.

Not only was the very year of the Lord's cutting off by death given, but it was precisely 483 years to the month that the Messiah was cut off. The decree was issued in the month of Nisan, the same as the month Abib, the first month, the Passover month (see Neh. 2:1), and that was the month 483 years after, when the Lord was cut off, or when He was crucified,—the Passover month. To show that Jesus the Messiah is meant by the angel, and of course by God, the further word is added, "but not for himself." The margin gives us the reading, "and shall have nothing." The literal Hebrew reads, "And nothing to him,"—two words in the Hebrew. Those who read the Hebrew will find similar constructions in 1 Samuel 1:2 and Leviticus 11:10. In Daniel 9:26 the meaning is that the Messiah, the Lord Christ, got nothing for Himself then; not the kingdom, not the crown, not the glory as far as the people of Israel were concerned. Our Lord, the Messiah of Daniel 9:26, was cut off by crucifixion and got nothing. As far as the people were concerned He was blotted out.

The destruction of the city is then noticed along with the destruction of the sanctuary. Matthew 22:7 and Luke 19:44 may be consulted here. In A. D. 69, forty years after the cutting off of the Messiah by death through crucifixion, Jerusalem and the sanctuary were destroyed by the Roman armies under Titus. A word may be said about the statement, "Messiah the Prince." This refers to the events of

Matthew 21:1-11 when Jesus entered Jerusalem as the King of the people. See especially Matthew 21:4, 5 where Matthew records that the prophecy of Zechariah 9:9 was fulfilled. It was then, after He had been welcomed as the Prince, that He was cut off and had nothing; not the princedom or the kingdom.

3. *The Last Section of the Seventy Weeks Now Comes Before Us.* Verse 26 speaks of "a prince that shall come." Then verse 27 speaks of a covenant he is to make. It is this prince who fills the picture of these last seven years.

(1) Note first then that a prince is to come. This is the same person spoken of under the figure of a "little horn" in chapter 8. This prince is to be especially manifested during the last period of the 70 weeks, the last seven years of Jewish history before the coming in glory of the true Messiah.

(2) "And he shall confirm a [not "the"] covenant with [the] many for one week." Here is where the last week comes in. This prince who is to come, and who is to confirm a covenant with the many for seven years, may be on earth some time before he confirms a covenant, and it may take him some time before he rises into such prominence to confirm a covenant with the Jews. But when he is sufficiently important and powerful to confirm a covenant with the Jews, then in their own land, this last seven years will have commenced.

"The many" here means "the many" from among the Jewish people, for this prophecy concerns them, the people of Daniel, "thy people." Many of the Jews will accept this prince, and be deceived by him; for he is the one spoken of by the Lord in John 5:43, "I am come in my Father's name,

and ye receive me not: if another shall come in his own name, him ye will receive."

(3) But this prince will break his covenant, as stated: "And in the midst of the week he shall cause the sacrifice and the oblation to cease." It seems that as a part of his agreement with the Jewish people, he will allow them to carry on with their temple services and their sacrifices, even standing up for and protecting their rights; but then not for long. After three and a half years he will ruthlessly break his covenant with them, and set up his own laws and ordinances. It is here that Daniel 7:25; 8:11, 12, 13 and 8:23, 24 come in for fulfillment. It is at this juncture that this prince will think to change laws and times, which he will do for a time and times and a half—three and a half years. It is at this time that he will cast truth down to the ground, and will prosper in it; that is, in his wickedness.

(4) He will then set up the abomination of desolation, or the abomination that maketh desolate. It is this that is referred to by our Lord in Matthew 24:15. For further light on this matter, see 2 Thessalonians 2:3, 4, 8, 9-12. Many other Scriptures come in here, and much of Revelation, especially chapter 13.

(5) We notice next the judgment that is to come on this prince. It is stated in the last words of verse 27. The meaning is that a desolating judgment shall be poured upon the desolator. To this judgment Isaiah 10:22, 23 refers. Here again the book of Revelation has much to say regarding this judgment upon the Antichrist, and his kingdom and his people.

Since this person comes before us again in chapter 11, we may leave him for the present.

CHART OF THE SEVENTY WEEKS

Daniel 9:24-27

The following chart is taken from another writer, with some features added by ourselves.

The Seventy Weeks	Sixty-nine Weeks	The Seven Weeks	B. C. 454	Neh. 2:1
				49 Years
		7		Nehemiah to Malachi
			B. C. 405	
490 Years		The Three-score and Two Weeks	B. C. 405	O. T. Times closed
				434 Years
	483 Years			Malachi to Messiah
		62 Weeks		Messiah "cut off" —"slain"
Entire Period			A. D. 29	

Israel cut off; temple destroyed.
Hos. 1:9; Rom. 11:7-25; Hos. 3:4.

	One Week	3½ Years	A covenant confirmed	7 Years
			A covenant broken	
		3½ Years	The Desolator Destroyed	

After this, the Messianic kingdom spoken of and mentioned seven times in Daniel shall be set up.

XIV

A Vision of the Glory, 10: 1-21

WE ENTER upon the last section of the book of Daniel at chapter 10. From this chapter to the end of the book is one whole; chapters 10, 11, and 12 should be read together. Chapter 10 has been called the Prologue, chapter 11 the Prophecy, and chapter 12 the Epilogue. The importance of the section may be seen by the facts following:

1. It is given by the voice of a celestial being.

2. It is given in the presence of the "man clothed in linen," the Lord Himself. He is present during the entire prophecy and, like the book of Revelation, He Himself closes the book by final words to Daniel, as He did by final words to John.

I. *The Time.* (V. 1.)

1. Daniel tells us that it was in "the third year of Cyrus king of Persia" that this matter was revealed to him. In Daniel 1:21 we are told that Daniel "continued even unto the first year of king Cyrus." This therefore may have been given when he was not in the employ of the king of Persia.

2. As to the time when the matter was to become history, he says that it was to be "in the latter days." He records these words as given to him by the celestial being. This is an important point, and should help us when we come to chapter 11. That thought is also contained in the words of verse 1, "the time appointed was long." Though this may mean that there was to be a great warfare, yet the time element is included in the statement. Chapter 11:35 says that

the matter concerns "the time of the end: because it is yet for a time appointed." Again in chapter 11:40 "the time of the end" is spoken of. All these statements mean that this great prophecy, this great thing, revealed to Daniel in the third year of king Cyrus, takes place at the end-time, the time just preceding the coming in glory of the Lord.

II. *The Certainty of the Events Becoming History.* (V. 1.)

1. Daniel is particular to tell us that the thing which was revealed to him was "true." The Hebrew word *Emeth* means also sureness and certainty; it carries with it the meaning of reliability, of fidelity, of faithfulness, of stability. It comes from a Hebrew root which means firm, sure. We may depend upon it, therefore, that the great prophecy of this section, and which ends in resurrection for a certain number, and deliverance for the Jewish people ("thy people," 12:1), shall indeed become history.

2. We are given assurance of this fact by the repetition of the word. In 10:21 the celestial being says to Daniel, "But I will shew thee that which is noted in the scripture of truth." Here it is the same word as in verse 1, and means those events which are the certain decrees of the secret counsels of God. Again in 11:2 the Hierophant says, "And now will I shew thee the truth." Again it is the word *Emeth* which means something certain, sure, dependable; something you may know for sure will come to pass in history.

III. *The Preparation.* (Vv. 2, 3.)

1. As in chapter 9:3-19 Daniel prepared himself for the revelation God had to make to him, so he prepared himself

before he was entrusted with the revelation of chapters 11 and 12. He was fasting; i.e., abstaining from foods and drink which he ordinarily used. No doubt prayer was accompanied with his fasting, and being in the attitude of prayer he was the more ready for the words of the angel who communicated to him this remarkable and wonderful prophecy. (In ch. 12:6 they are called "these wonders.")

2. His preparation lasted "three full weeks." This must be noted, and so must the marginal reading, which says, "weeks of days." This is the Hebrew reading. We must note it for it gives us the key to the meaning of the "seventy weeks" of chapter 9:24. No such thing as "seventy weeks of days" is written there, for the simple reason that it does not there mean weeks of days. Had it, the Holy Spirit, the Inditer of Scripture, would certainly have so caused it to be written. Notice therefore, "full weeks," and "whole weeks" (vv. 2, 3), both read in the Hebrew, "weeks of days."

3. It may be interesting to call attention to the fact that as at the beginning of the history of Daniel we find him with abstemious habits (1:8, 12), so at the end of his history. Certainly such habits of life are a help to spiritual life and to spiritual apprehension. As Daniel had these things revealed to him when in a physical condition to receive them, may we not find that prayer and Bible study when the body is not loaded with food, will be the more enjoyed than if we choose an hour when it is. Therefore, the early morning hour is about the best for such spiritual exercises.

IV. *The Man Clothed in Linen.* (Vv. 4-9.)

1. Daniel saw a "man clothed in linen," and then describes the person. The description is very similar to that of the

person seen by John the Apostle as set forth in Revelation 1:13-15. I believe this of Daniel 10:4-9 to be a Christophany, an appearance of the Lord Himself. He is present throughout this closing section of the book. It is as though He is presiding over the things taking place; and I believe that to be the case. There is no break between the chapters, and when we come to the last chapter, He is again mentioned as being still present. And indeed He closes the book, for from chapter 12:7-13, and more particularly from verse 9 to verse 13, He is the speaker. The picture, then, is of the Lord Himself watching over, controlling, and guiding the destinies of the events of the last times. He stands, unseen by man, amid the events transpiring to end the kingdom of darkness and of Antichrist, and to set up the kingdom of light and of Christ. We are reminded of the words of the poet:

"Careless seems the great Avenger; history's pages but record
One death grapple in the darkness 'twixt all systems and the Word—
Truth forever on the scaffold, wrong forever on the throne—
But that scaffold sways the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above His own!"

—*James Russell Lowell.*

2. The effect of the vision upon Daniel was similar to the effect upon John the Apostle, when he saw the Lord while on the isle of Patmos. Daniel was entirely overcome by it, and could not stand before Him. This is ever the attitude of those who see the Lord—utter self-abnegation, utter self-loathing. No flesh may glory in His presence.

V. *The Attendant Angels.* (10:10, 21; 12:5, 6.)

1. Besides the Lord Himself, there was an attendant angel at the scene. He is the one meant in verses 10 and 11. He

is to be distinguished from "the man clothed in linen." He is the speaker throughout chapter 11. He appears here also in contrast to the powers of evil spoken of as "the kings of Persia."

2. Again in 12: 5, 6, other celestial attendants are mentioned. This indicates the interest of heaven in the closing scenes of this world's present history. We need only to read the book of Revelation to see further the ministry of the angels from heaven in the things which shall close up the reign and rule of Man upon the earth.

3. There was a ministry of angels to the Lord during His first coming, so there shall be during His second coming, during the scenes which cover the period that shall usher in that coming in glory.

VI. *The Prince of Persia and the Prince of Grecia.* (Vv. 13, 20.)

1. Daniel 10 makes a remarkable contribution to Theology, or perhaps more correctly, to Angelology. In chapter 4 we were told that certain events came upon King Nebuchadnezzar by "the decree of the watchers, and the demand by the word of the holy ones" (v. 17). These watchers we understand to be angels of heaven, the good angels. Here in chapter 10 we are told of a "prince of the kingdom of Persia" who "withstood" the heavenly attendant of the Lord, and this prince of Persia is mentioned in close association and close connection with a well-known angel, Michael. Michael is said to be "one of the chief princes." I believe therefore that as the word "prince" when used of Michael points him out as a mighty heavenly angel or leader, so the

word "prince" when speaking of "the prince of the kingdom of Persia" also means an angelic being, an evil angel, and an angel opposed to the work of God in the world.

2. Furthermore, these princes are said to "fight." They are therefore agents of the kingdom of light and agents of the kingdom of darkness; they are angels of God and angels of Satan; they are good angels and they are evil angels.

3. Moreover, the word "prince" is used by our Lord Himself when speaking of Satan. Three times in the Gospel of John our Lord called him "the prince of this world" (12:31; 14:30; 16:11). Since, then, he is the prince of this world, he must have under him other lesser princes. Two references in Ephesians may be read; they are: "the prince of the power of the air" (2:2), and chapter 6:12, where several ranks of evil powers are mentioned.

4. The Bible therefore reveals to us a vast world of evil angels, who are opposed to the work of God in the world, and who are headed by Satan, the great adversary of the work of God and of the Christ of God.

5. This chapter would also indicate to us that these princes of Satan have certain authority in the kingdoms of the world, which they apparently influence for evil. It would seem that God permits them to be used in carrying out His purposes. An illustration of this may be found in 1 Kings 22:19-23. This chapter further indicates to us that the powers of evil, the angels of Satan, shall certainly oppose the work of God on behalf of the Jewish nation in the latter days (Dan. 10:14).

6. It further indicates to us that these angels of evil were the real instigators of the troubles of the Jews after they

had returned to their city and country, as recorded in Ezra. It was in the first year of Cyrus that they returned (Ezra 1: 1), and soon after they met with trouble and opposition in their work on the temple. The opposition came from their enemies on earth, in the land, but Daniel 10 hints very plainly that the evil powers under Satan were the real trouble makers, that they stirred up the spirit of the enemies of the Jews against the work of God in the land.

Perhaps all the quarrels on earth have their origin in the doings of the wicked spirits and evil angels of Satan. We know that they are set on hindering the work of God on earth. Paul can only say about his being kept from visiting the young converts at Thessalonica, "Satan hindered us" (1 Thes. 2: 18).

7. The student may find a most interesting study on this subject in Ezekiel 28. In verses 1-10 of that chapter "the prince of Tyre" is mentioned and described; in verses 11-19 "the king of Tyre" is described. The descriptions are such that no merely human beings are intended, but some higher intelligencies: the supernatural Antichrist is no doubt meant in verses 1-10, and Satan himself is meant in verses 11-19.

VII. *Michael Your Prince.* (Vv. 13, 21.)

1. In connection with a being called "the prince of the kingdom of Persia," there is mention made of another mighty being of the heavenly realm. The angel speaking to Daniel informs him thus: "But, lo, Michael, one of the chief princes, came to help me" (v. 13). This is the first mention of Michael in the Bible. He is mentioned five times in all; three times in Daniel, once in Jude, and once in Revelation.

2. Here he is called "one of the chief princes." Jude calls him "the archangel." It there means the chief angel, or the leader. Perhaps he is the leader of the heavenly host. When John speaks of him, he notes the fact that he has under him a host of other angels, "Michael and his angels" (Rev. 12:7).

3. There are only two angels named in the Bible, though the Jews name seven. Gabriel and Michael are the two named. Gabriel means "Hero of God." He performs God's designs of peaceful work. He announced the coming of the Messiah to Daniel, and also to Mary. Michael means "Who is like God?" His work appears to be warlike and defensive, as we shall see.

4. The important statement about Michael in the book of Daniel is this of verse 21, "Michael *your* prince." Daniel had been told of other princes; namely, of Persia and Grecia, but here for the first time he is told of a prince of his own people. It is a very important statement. Over all the destinies of the people of Daniel, the Jewish race, is a heavenly prince, the archangel Michael. To him God has committed a special service and work on behalf of the Jews of the world, the people of Daniel, the sons of Israel. He is in a peculiar sense their prince.

5. Michael did a work for the people of Daniel at the time of this tenth chapter. A conflict had taken place in the heavenlies about which Daniel knew nothing until told by the angel. The conflict was in opposing other angels, who must be the angels of Satan. These others opposed the work and word of God, and are met in combat by the good angels, chief of whom is Michael. Michael, by standing for

the people of the Jews, made it possible for the information of the 11th chapter of Daniel to reach the prophet Daniel. Angels, good and evil, have more to do with the word and work of God in the world than we may realize. Let us learn well the lessons of this chapter concerning the heavenly hosts.

6. Michael is yet to do a great and important work for Israel. In Daniel 12:1 we are told of that work. He will work from heaven at the end time; and his work will be in connection with the restoration of the Jews to their land and to the Lord, and the setting up of the Messianic kingdom. We shall note this again when we come to chapter 12.

7. Chapter 11:1 tells us that not only does Michael help other good angels in the work of God, but that he himself had a helper at a certain time. It gives us more light on the ministry of angels. But for this additional remark we should not have known that any conflict had taken place in the heavenlies in "the first year of Darius."

We are told here that Satan and his angels opposed the heavenly messenger, but that Michael with this other angel opposed him, and the decree got through. Remember, all Jew-hate is Satan inspired! What a flood of light Daniel 11:1 throws on the whole book of Ezra; yes, and Nehemiah, and also Esther, informing us that the cause of all the troubles recorded in those books was of Satan; and that while there were troubles on earth, in the land, there were conflicts going on in the heavenlies between the angels of God and the angels of Satan. The student may find more light and information on this whole subject of Satan and Israel by a careful perusal of Zechariah 3. But as in Revelation 12 Satan and his angels prevailed not over Michael and his

angels, so it was here in the book of Daniel, and so it shall be when the times are ripe for the effecting of all God's plans and purposes for Israel—victory shall be with God, and for His people.

XV

The End Time, 11: 1-45

CHAPTER 11 is admittedly one of the most difficult chapters in the entire book. It is difficult because the language seems different from that of other parts of the book; not that a new language is used, but the phraseology is unlike Daniel. Some able critics think that it was not all the writing of Daniel, and that the Hebrew text is obscure. The Septuagint or Greek translation of this chapter is also strange in places. These problems need not be taken up by us here, but we shall confine ourselves to the chapter as we have it in our English Bibles. It is a long chapter, and we shall consider the larger issues of it.

The chapter is a complement of chapter 8; it fills out the things mentioned in that chapter, and it has to do mostly with the person of that chapter—the little horn—though he is not referred to in this chapter by that name. It goes over the same ground as chapter 8, but with details not recorded there; it has much to tell us about the person who is to oppose the people of God, and who is to oppose God Himself.

In reading and studying the chapter we must recall the words of Daniel 10: 14, "Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days."

The chapter may be viewed as in three parts: the first part from verses 1 through 4, the second part from verses 5 through 20, and the third part from verses 21 through 45.

I. *Concerning the First Part.* Verses 1 to 4.

1. Regarding the kingdom of Persia, under which Daniel was then living, he is told that "there shall stand up yet three kings." We may read Ezra 4:5, 6 and note some of the kings of Persia there mentioned, but this verse is sufficient for us to know that this must have happened, and that such three kings did stand up and rule over the Persian Empire.

2. A fourth king is then said to rise up over the realm of Persia, but he is mentioned as being the last before the rise of the Grecian king. This is done to keep us in mind of what we have already seen in this book, that there is to be a succession of empires, and that they are to follow as set forth in other parts of the book of Daniel, such as in 2:39; 7:5, 6 and 8:20, 21. In those Scriptures we have the order in which empire was to follow empire, and in 11:2, 3 we have this order set forth. After the Persian Empire came the Grecian; hence the word of the angel to Daniel in 11:2.

3. Then a mighty king is to rule, and the country meant is Grecia, as this agrees with what is said of this king in other parts of Daniel; see 7:6; 8:5-8, 21. Alexander the Great is considered as filling the picture of 11:3. At his death his empire was divided into four parts, but not to any of his relatives but to his generals; so verse 4 puts it, and that agrees with other previous statements in Daniel about the Grecian Empire, 8:8, 22.

II. *Concerning the Second Part.* Verses 5 to 20.

This section calls for some special remarks. By many it is regarded as fulfilled prophecy. It is thought to be a pro-

phetic forecast of the wars between Egypt and Syria; the fulfillment of these wars is to be found in the histories of these wars recorded mostly in the books of the Maccabees. Against this view we would say that it is not usual with Scripture to give a preview of the history of the world or the nations of the world or the wars of the nations of the world, and then leave the Bible reader to consult recorded secular history for confirmation of Bible prophecies. Nor is it usual for the Scripture to prophesy of the histories or wars of the nations except as they have to do with the people of God, the Jews, and the kingdom of God. And moreover, Daniel was told in 10:14 that the truth to be revealed to him concerned the things which were to befall his people in the "latter days." If what concerns his people does not commence to be told until away near the end of chapter 11 then a great deal of the chapter tells of events which were fulfilled long before the latter days. This makes it improbable that this section from verses 5 to 20 deals with histories long since fulfilled, as it is said to deal with events to take place in the latter days.

A few expositors state that verse 5 commences to tell of those events of the latter days which were promised him by the angel. The best thing we have yet read on the subject is as follows: "The whole prophecy is eschatological [that which tells of the last things in the last times], and refers to two opposing earthly powers which will affect the destiny of God's people in the last times." This same writer says that as history repeats itself, so "the events and political combinations which preceded Antiochus may be regarded as typical of what will occur before the coming of the Messiah

and the general resurrection, with a prediction of which (ch. 12:2, 3) this revelation concludes."—*Ellicott's Commentary.*

We recognize that "the Assyrian" of Scripture is a type of Antichrist, and that his blasphemies of Jehovah were typical of those which shall be given by Antichrist; so may also these histories, while having a fulfillment in Antiochus Epiphanes, look forward to the future Antichrist. Lord Francis Bacon's famous remark is to be noted here and in many other parts of prophetic Scripture. He said, speaking of the prophecies: "Prophecies are of the nature of the Author, with whom a thousand years are as one day; and therefore are not fulfilled punctually at once, but have a springing and germinant accomplishment through many years, though the height and fullness of them may refer to one age." So it may be with this section which many think has already been fulfilled in past histories of the kings of Egypt and Syria. It is also true that "many prophecies have a double meaning: in their first intention they aim at some person or event near at hand, but their ultimate design is to describe the person, sufferings, or kingdom of Christ." We may note therefore some of the things of this section in verses 5 to 20, then hasten on to the third section of the chapter.

1. *A Great Warfare Is Prophesied.* This agrees with what the angel told Daniel at the beginning of this revelation of truth. In 10:1 we have the words, "the time appointed was long"; the R. V. renders this as "even a great warfare." Verses 5 to 20 describe such a time. With this agree the words of Gabriel to Daniel recorded in 9:26, R.V., "and even unto the end shall be war." This world has seen some

bloody wars, but it is yet to see another. As our Lord and Saviour has said, speaking of the end time, "And ye shall hear of wars and rumours of wars" (Mat. 24:6). At that time peace shall be taken from the earth, and the red horse of Revelation 6:4 shall have come forth.

2. *Two Powers Are Especially Mentioned as Prominent.* Throughout this section we read constantly of "the king of the south" and "the king of the north." It is between these two powers that the great warfare is waged. These two powers are Egypt and Syria. We must watch these nations today for developments. As we see them rising into kingdom power we may know that it is in order to the accomplishment of this truth revealed to Daniel by the angel, and to take place in the latter days.

3. *The Ten Kingdoms Will Be Formed.* These two powers will be two of the four into which the Grecian Empire was to be divided "in the latter time of their kingdom" (8:23); it is quite likely therefore that the ten-kingdom confederacy will be in existence at the same time. It must be so, for if the "little horn," whose doings are recorded especially from verses 21 to 45, is on the scene of history, the ten kings with their kingdoms must also be present, for the little horn comes up "among them" (7:8) and "after them" (7:24).

4. *The Jews in Great Numbers Will Be Back in Their Land.* The whole scene requires that this be so, for the truth told Daniel here concerned his people, as clearly stated in 10:14, "thy people." We read in 11:16 that "he shall stand in the glorious land, which by his hand shall be consumed." It means the land of Palestine, the land of the Jews, thou-

sands of whom will be there at that time. Are there not thousands there now? This land is again mentioned in verses 41, 45, "He shall enter also into the glorious land," and "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain." It may be that their land will be the bone of contention between the king of the south and the king of the north, for it lies between the opposing factions. But let it be remembered that this 11th chapter of Daniel requires that the Jews be present in their land, and that they be present in large numbers. We shall see more of this when we consider the third section of the chapter.

5. *Other Nations May Be Involved.* Besides the two powers known as the "south" and the "north," it is quite likely that other nations may be involved in these wars of the end time. The description speaks of "a multitude of great forces" (v. 10), and "he shall set forth a great multitude" (v. 11), and "he shall cast down many thousands" (v. 12), and "a great army" (v. 13). All these statements indicate the magnitude of the wars and the many taking part in them. It is not likely that Egypt and Syria of themselves could muster such vast forces; it is more likely that other nations will be joined with them. We know how it is now in the war in Spain; other nations are involved in some measure. We may take the great war of 1914-1918 as a type of one to come. It started with two small countries, Austria and Serbia, but back of each of these two countries was another larger country counseling and urging them on. Back of Serbia was Russia, and back of Austria was Germany. These two nations then brought many nations into the war. It

seems that the same thing will be true in the wars to come about which this 11th chapter speaks. Back of Egypt will be some larger power, such as Great Britain; and back of Syria may be another large power, such as Russia.

Such then are some of the possibilities seen in this section of Daniel 11:5-20. We shall turn to the third section.

III. *Concerning the Third Part.* Verses 21 to 45.

Tregelles, a famous commentator on Daniel, gives this division of this section:

Verses 21, 22—The rise of Antichrist.
Verses 23 to 31—His time for making a covenant to the taking away of the daily sacrifice, and setting up of the abomination that maketh desolate.
Verses 32 to 45—His career of blasphemy to his destruction.
Verses 23 to 45—Answers to the last week of Daniel 9:27.
Verses 32 to 45—Answers to the second half of the week, the three and one-half years of his most blasphemous career.

We shall look at this third section as set forth in this division of it.

1. *The Rise of This Person Is Noted.* Verses 21, 22.

(1) He is called "a vile person"; that is, a despicable person. His character is thus meant by the word used of him. Whatever he may be outwardly, inwardly he is bad and wicked. "Vile person" is considered one of the names

of the Antichrist. He has many names, all which describe his character and person.

(2) He comes in peaceably and obtains a kingdom by flatteries. It means that when people are unsuspecting and careless and resting in carnal security, then he will suddenly appear and obtain the kingdom. It all means that he is a deceiver, and will deceive in order to obtain the kingdom.

2. *He Maketh a Covenant.* Verses 23 to 31.

(1) He will make a covenant with the people; but even when he makes it he will have deceit in his heart. He will make it with the fixed purpose of breaking it. Presumably the people meant are the Jews; with them he will make his covenant, and the covenant will include his assistance in helping them settle in their own land, and liberty to have their own laws and to build their own temple. Gabriel told Daniel concerning this person that "he shall confirm a covenant with many for one week"; this is the last week of years of the seventy weeks of years mentioned in Daniel 9:24-27.

(2) His small beginning is noticed in verse 23: "For he shall come up, and shall become strong with a small people." It is for this reason he is called a "little horn." He begins that way, but does not stay as a little horn.

(3) He will have designs upon Egypt. There will be a great conflict with his forces and the forces of the south. He will have to have Palestine with him for this invasion of Egypt, and so he will win all Jews possible over to his side. "A great army" will be at his command. As we noticed before, other nations will be involved at this time of the career of this person. Perhaps at this stage of his career the words

of Revelation 13:4 will apply, and people will say, "Who is like unto the beast? Who is able to make war with him?" A tremendous conflict is in view in verse 25; on the side of the vile person is "a great army," and on the side of the south is "a very great and mighty army." That these things belong to the time of the end is meant by the words of verse 27, "for yet the end shall be at the time appointed."

(4) Another invasion of the south will be contemplated by him, but it will not be like the one mentioned in verses 25 and 26, called "the former," nor like the one mentioned in verses 42 and 43, called "the latter"; and the reason given is "For the ships of Chittim shall come against him," which indicates that that particular invasion will be frustrated.

(5) But note the words, "the ships of Chittim." We must go back to the prophecy of Balaam for further light on the ships of Chittim. There we read in Numbers 24:24, "And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever." The two passages, the one by Balaam and the one by the angel to Daniel, are connected and have to do with the same events of the end time. The meaning is that at the time of the end, at the time when these end-time wars are taking place, a naval power or powers will be engaged in the war, and that the ships of this power will fight against the person mentioned in this section of Daniel, and against his armies.

Now Chittim is the modern Cyprus. On November 5, 1914, it was annexed by Great Britain, and is now a British colony. If Britain continues to hold it, then the ships of Britain may be meant by "the ships of Chittim." The Douay

Version (Roman Catholic) of the Bible reads thus: "They shall come in galleys from Italy, they shall overcome the Assyrians" (Num. 24:24). And in Daniel 11:30 the same version reads, "And the galleys and the Romans shall come upon him." It is plain from these readings that the translators thought Italy the country meant by Chittim. In that case Italy would have to acquire Cyprus and would have to become a large naval power. However, some naval power of the Mediterranean Sea is no doubt meant. In the Numbers 24:24 passage Asshur is mentioned, or the Assyrians. This is interesting because the little horn of chapter 8 of Daniel appears to come from that quarter, and one of the names of the Antichrist, besides being a type of him, is "the Assyrian" (see Micah 5:5).

Great Britain is the defender of the Jews, and through that country they acquired the right to settle in their land after the World War of 1914-1918, and part of the now famous Balfour Declaration is "the establishment in Palestine of a National Home for the Jewish People" (Nov. 2, 1917). If Great Britain means to stand by its famous Declaration, she may even fight for the Jews; and that fight may well be referred to in Daniel 11:30.

Whoever is meant, or whatever is meant, it is clear that some strong power will be at the back of the power known as the South, or Egypt.

(6) The covenant broken. In giving the prophecy of the seventy weeks to Daniel, the angel said, "And in the midst of the week he shall cause the sacrifice and the oblation to cease" (9:27). We now see this done by the person known in this section as a "vile person." These statements indi-

cate the breaking of the covenant made with the people, the people of Daniel, the Jews; "he shall be grieved, and return, and have indignation against the holy covenant"; then further on in the same verse, "and have intelligence with them that forsake the holy covenant" (v. 30). Those statements are enough to show that a breaking of a covenant is meant. This person will favor the Jews at the first; will allow them their temple services; will permit them their daily sacrifices; but then after a period of three years and six months he will openly break his covenant with the Jews in Palestine.

(7) The abomination of desolation set up. The crowning act of wickedness of this "vile person" will be setting up of the abomination of desolation. This he does when he breaks his covenant with the worshipers of the Jewish people —the Jews, who will be found worshiping their own God through their temple services and their temple sacrifices. He will "take away the daily sacrifice" which he had previously permitted, and substitute for it an abomination. These references should be read in connection with this most wicked event: "and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down" (8:11); "and in the midst of the week he shall cause the sacrifice and the oblation to cease" (9:27); "the daily sacrifice shall be taken away, and the abomination that maketh desolate set up" (12:11).

This will be one of the great events of those times. It is to this event our Lord referred when he said, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place" (Mat. 24:15). From this time on the Antichrist will be energized by

Satan; from this time on all worship not inspired by Satan will be proscribed; from this time on men will worship the devil and the beast of Revelation 13. It will be one of the worst times the world will ever know, if not the very worst. Then it will be the time of Revelation 12:12, when it will have to be said, "Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

3. *His Career of Blasphemy to His Destruction.* Verses 32 to 45.

These verses answer to the last half of the week of seven years. It is the same as the "forty and two months" of Revelation 13:5. It is during this time he will speak "great things and blasphemies," as stated in Revelation 13:5. These things may be noted in this section.

(1) The people of the Jews then in Palestine in large numbers will have some among them who will follow this person and suffer themselves to be corrupted by him. They will form the ungodly portion of the people. They will be the apostate faction; they will worship the beast and his image. But there will be another portion of the Jews in Palestine, "people that do know their God," and who "shall be strong, and do exploits" (v. 32). There also will be teachers among the people, teachers who will know the Antichrist, and who will warn the others against him. They are said to "instruct many." They will all be like John the Baptist, heralding the coming of the Messiah, and defying the Antichrist of those days. Note these words of verse 33, "And they that understand among the people shall instruct many."

(2) It will be the time of the great tribulation. Many of the people "shall fall by the sword, and by flame, by captivity, and by spoil" (v. 33). With that, compare the words of Revelation 13:10, where the same thing is referred to. This great tribulation is mentioned a number of times in the Scriptures. It is also called "the time of Jacob's trouble." "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it." (Jer. 30:7; cf. Dan. 12:1.)

(3) It will be a time of purging and cleansing in the Spirit. God will use the awful times for the good of those who shall go through it, those who are His. There is an indication in verse 35 that when that time of fierce persecution is upon them they may know that the end is near. It will be Satan's last great assault upon the people of God before his own incarceration.

(4) Verses 36 to 45 describe more particularly the doings of this "willful king." He is now called a "king." He will be a person of great power and authority. This he will receive from Satan, who will energize him and work through him. He will magnify himself above every god. He will not tolerate any worship of the true God by Jews, Mohammedans, or Christians; nor will he tolerate any worship of idols by the heathen; only the worship that he himself inspires will be allowed. Second Thessalonians 2:3, 4 must be read in this connection; we quote 2 Thessalonians 2:4, as it is taken from these verses in Daniel 11. "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." Such is the person soon

to be manifested to the world; such is the person God will permit to overrun the world with his wicked designs. It will all be done in judgment upon the ungodly. (See 2 Thes. 2:11, 12.)

(5) But his own undoing is also the subject of this long prophetic chapter, for it reads that he "shall prosper till the indignation be accomplished: for that that is determined shall be done" (v. 36). The "indignation" is that judgment which shall come upon this willful king from the Lord. The student is asked to read Isaiah 10:24-27 in this connection; the destruction of the Assyrian prophesied there being a passage also applying to the final oppressor of the people of God, the Jews; and to be accomplished by the anointed one, the Messiah, as indicated in Isaiah 10:27.

(6) The nationality of the Antichrist is indicated in verse 37: "Neither shall he regard the God of his fathers." It would appear that he will be of Jewish extraction. He will be a blaspheming, impious, renegade Jew. It is thought that "the desire of woman" which he will not regard is the Messiah, since every Jewish woman hoped to be the mother of the Messiah; but it may be some idol or fancy of women of those days which he will not regard.

(7) But in spite of all his outward bravado, at heart he is superstitious; such is the meaning of verses 38 and 39. He will himself be thoroughly overpowered by Satan; his very slave.

(8) Near the very end of his career he will enter into the glorious land, into Palestine. (Verses 40, 41.) We know that it is in Palestine that the last great war will end, and the last great battle will be fought. We know that at the

time of the end many nations will be gathered against Jerusalem at battle. (Zech. 12:2, 3; 14:2.) This chapter adds its portion to the final scene.

(9) Certain countries are destined to "escape out of his hand" (v. 41). These are "Edom, and Moab, and the chief of the children of Ammon." Why is this? Will the remnant of the Children of Israel be sheltered from this king in those countries? We know that some are to find a shelter. (Rev. 12:13-17.) Might it be in those countries?

(10) In his army he will have the Libyans and the Ethiopians. As for his other forces, reference may be made to the comparisons given with this 11th chapter of Daniel and the 38th and 39th chapters of Ezekiel.

(11) Tidings out of the east and out of the north will trouble him (v. 44). What they are will be known well at the time. But may these tidings be connected with the fall of the Babylon of those days? We must remember that Daniel 11 gives only part of the scenes of this last end-time; other Scriptures tell us of other events. If we could put them all together, we should get the entire scene and setting of these times. Revelation 16:12 tells of the pouring out of judgment upon the Euphrates, and the coming of the kings of the east. Perhaps tidings of that are meant here.

(12) The final picture of this chapter is that of his end; "yet he shall come to his end, and none shall help him." The student may read Revelation 19:19-21. Other Scriptures give details of the end of this terrible person.

What a chapter this is! We have tried to go through it; but much remains to be said about it. It is about the most difficult chapter in the book; but those who live in the times

it speaks of will understand. Indeed, we are later told that the wise shall understand (12:10).

The great theme of the chapter is the things that are to befall Daniel's people, the Jews, in the latter days (10:14), and in that connection the little horn is to play a most prominent part, and he therefore has much of the space of the chapter given to him. I have gathered out for the students nearly all that the Early Church Fathers wrote concerning this person known as the Antichrist. They are appended to this lecture that each student may know what these Fathers thought and taught concerning this person. We do not say that we are in agreement with all that they wrote, but at least it will be of interest to read their writings on the subject.

Daniel 11 may be compared with Ezekiel 38 and 39. Both chapters have to do with a person and a power dealing with the Jews at the end time, and with the Jews then in their land. The following comparisons may be consulted with the open Bible at each place.

Daniel 11:13, 40 with Ezekiel 38:6, 15; 39:2.

Daniel 10:14; 11:13 with Ezekiel 38:8, 16.

Daniel 11:16, 41 with Ezekiel 38:10-12; 39:2.

Daniel 11:14, 17, 40 with Ezekiel 38:4, 6, 9, 15; 39:20.

Daniel 11:43 with Ezekiel 38:4, 5.

Daniel 11:45 with Ezekiel 38:21, 22; 39:2-4.

THE ANTICHRIST

The following quotations have been gathered out from what the Ante-Nicene Fathers wrote concerning the Antichrist.

"And amid these (ten kings) another little horn shall

arise, which is that of Antichrist. And it shall pluck up by the root the three others before it; that is to say, he shall subvert the three kings of Egypt, Libya, and Ethiopia, with the view of acquiring for himself universal dominion. And after conquering the remaining seven horns, he will at last begin, *inflated by a strange and wicked spirit,* to stir up war against the saints, and to persecute all everywhere, with the aim of being glorified by all, and being worshiped as God."—*Hippolytus* (A. D. 170-236). Book 5, page 190.

"And the little horn, which is Antichrist, shall appear suddently in their midst (of the ten horns), and righteousness shall be banished from the earth, and the whole earth shall reach its consummation." Book 5, page 209.

"Antichrist. For this is meant by the little horn that grows up." Book 5, page 214.

"And lo, there were ten horns . . . among which shall rise another (horn). . . . And under this was signified none other than Antichrist, who is also himself to raise the kingdom of the Jews." Book 5, page 209.

"Another little horn . . . by which none other is meant than the Antichrist that is to rise. . . . He will prove himself a terrible and savage tyrant, and will cause tribulation and persecution to the saints."

"When the times are fulfilled, and the ten horns spring from the beast in the last (times), then Antichrist will appear among them."

"The Roman state . . . by being scattered into ten kingdoms shall introduce Antichrist."—*Tertullian* (A. D. 145-220). Book 3, page 563.

"Anyone, moreover, who likes may find the prophecy in

Daniel respecting Antichrist."—*Origen* (A. D. 185-254). Book 4, page 451.

"The prophecy also regarding Antichrist is stated in the book of Daniel, and is fitted to make an intelligent and candid reader admire the words as truly divine and prophetic."—*Origen.* He then quotes Daniel 8: 23-25.

"The one other little horn springing up in their midst is the Antichrist. The stone that smites the image and breaks it in pieces, and that fills the whole earth, is Christ, who comes from heaven and brings judgment on the world."—*Hippolytus.*

"And he whom Daniel foretells would have dominion for a time, and times, and an half, is even already at the door, about to speak blasphemous and daring things against the Most High. But you being ignorant of how long he will have dominion, hold another opinion. For you interpret the 'time' as being a hundred years. But if this is so, the man of sin must, at the shortest, reign three hundred and fifty years, in order that we may compute that which is said by the holy Daniel."—*Justin Martyr* (A. D. 110-165). Book 1, page 210.

"But when this Antichrist shall have devastated all things in this world, he will reign for three years and six months."—*Irenaeus* (A. D. 120-202). Book 1, page 562.

"Therefore their preaching (Enoch and Elijah) is three years and six months, and the kingdom of Antichrist as much again."

"Then I shall send forth Enoch and Elias to convict him; and they shall show him to be a liar and a deceiver, and he shall kill them at the altar." Book 8, page 583.

"Now this is he who is called Antichrist; but he shall

falsely call himself Christ, and shall fight against the truth, and being overcome shall flee; and shall often renew the war, and often be conquered, until in the fourth battle, all the wicked being slain, subdued, and captured, he shall at length pay the penalty of his crimes."

"Thus, then, does the prophet set forth these things concerning Antichrist, who shall be shameless, a war maker, and despot, who exalting himself above all kings and above every god, shall build the city of Jerusalem, and restore the sanctuary."

"Under astounding phenomena of nature He (Christ) will conquer Antichrist and his host, convert all nations, and take possession of the holy city of Jerusalem." Book 4, page 209.

"He shall harrass the world with an intolerable rule; shall mingle things divine and human."

"He (Nero) will be conquered in turn by *the Jewish and real Antichrist from the East* . . . will be worshiped by the Jews."

"By means of the events which shall occur in the time of Antichrist it is shown that he, being an apostate and a robber, is anxious to be adored as God; and that, although a mere slave, he wishes himself to be proclaimed as a king. For he (Antichrist) being endued with all the power of the devil, shall come, not as a righteous king, nor as a legitimate king (i.e., one), in subjection to God, but an *impious, unjust,* and *lawless one;* as an *apostate, iniquitous* and *murderous;* as a robber, concentrating in himself (all) satanic apostasy, and setting aside idols to persuade (men) that he himself is God, raising up himself as the only idol, *having in himself the multifarious* errors of the other idols. This

he does, in order that they who do (now) worship the devil by means of many abominations, may serve himself by this one idol of whom the Apostle thus speaks in the Second Epistle to the Thessalonians: (he then quotes the passage). . . . The Apostle therefore clearly points out his apostasy, and that he is lifted up above all that is called God, or that is worshiped; that is, above every idol—for these are indeed so called by men, but are not (really) gods; and that *he will endeavour in a tyrannical manner to set himself forth as God.*"

"Daniel too, looking forward to the end of the last kingdom; i.e., the ten last kings, amongst whom the kingdom of those men shall be partitioned and upon whom the son of perdition shall come, declares that ten horns shall spring from the beast, and that another little horn shall arise in the midst of them, and that three of the former shall be rooted up before his face. . . . And (everything) shall be given into his hand until a time and times and a half time; that is, for three years and six months, during which time, when he comes, he shall reign over the earth."—*Irenaeus* (A. D. 120-202). Book 1, pages 553, 554.

"(Antichrist) concentrates in himself every satanic error." —*Irenaeus.*

"And there is therefore in this beast, when he comes, a recapitulation made of all sorts of iniquity and of every deceit . . . he sums up in his own person all the commixture of wickedness which took place previous to the deluge, due to the apostasy of the angels."—*Irenaeus.* Book 1, page 558.

"Antichrist will be king upon earth." Book 5, page 247.

"And he, being lifted up in heart, begins in the end to exalt

himself and glorify himself as God, persecuting the saints and blaspheming Christ." Book 5, page 247.

"Above all, moreover, he will love the nation of the Jews. . . . But *in his first steps* he will be gentle, lovable, quiet, pious, pacific, hating injustice, detesting gifts, not allowing idolatry; loving, says he, the Scriptures, reverencing priests, honoring his elders, not admitting oaths, kind to strangers, kind to the poor, compassionate. And then he will work wonders, cleansing lepers, raising paralytics, expelling demons, proclaiming things remote just as things present, raising the dead, helping widows, defending orphans, loving all, reconciling in love men who contend, and saying to such, 'Let not the sun go down upon your wrath'; and he will not acquire gold, nor love silver, nor seek riches. And all this he will do corruptly and deceitfully, and with the purpose of deluding all to make him king. For when the peoples and tribes see so great virtues and so great powers in him, they will all with one mind meet together to make him king."—*Hippolytus.* Book 5, page 248.

"And at first indeed, that deceitful and lawless one, with crafty deceitfulness, will refuse such glory; but the men persisting, and holding by him will declare him king. And thereafter he will be lifted up in heart, and he who was formerly gentle will become violent, and he who pursued love will become pitiless, and the humble in heart will become haughty and inhuman, and the hater of righteousness will persecute the righteous. Then, when he is elevated to his kingdom, he will marshall war; and in his wrath he will smite three kings; namely, those of Egypt, Libya, and Ethiopia. And after that he will build the temple in Jerusa-

lem, and will restore it again speedily, and give it over to the Jews. And then he will be lifted up in his heart against every man; yea, he will speak blasphemy also against God, thinking in his deceit that he shall be king upon the earth hereafter for ever; not knowing, miserable wretch, that his kingdom is to be quickly brought to nought, and that he will quickly have to meet the fire which is prepared for him, along with all who trust him and serve him." Book 5, page 248.

"For when Daniel said, 'I shall make my covenant for one week,' he indicated seven years; and the one half of the week is for the preaching of the prophets, and for the other half of the week—that is to say, for three years and a half—Antichrist will reign upon the earth. And after this his kingdom and his glory shall be taken away." Book 5, page 248.

"He who is the adversary of men shall come up from Tartarus, and shall show men many things." Book 8, page 572.

"And a king shall arise out of Syria, born from an evil spirit, the overthrower and destroyer of the human race." Book 7, page 214.

The following are some of the names by which this person who is to be the great and final oppressor of the saints is designated in the Bible. Each name, no doubt, gives us some light on his person and character and conduct.

The Little Horn. Daniel 7:8; 8:9. The name indicates his small beginning but the word "horn" indicates that he will be a person with power, as horn is the symbol of power, fighting power, in the Bible.

The King of Babylon. Isaiah 14:4. This name may indicate that besides his power over the Jews and their land, he

will have power over restored Babylon. It may be the destruction of that city which is the news he is to hear, and which news is to disturb him at the end of his career. (See Dan. 11:44.)

The Assyrian. Isaiah 14:25. The Assyrian of Hezekiah's time is a type of this last Assyrian. He was broken in the land, as his last one shall be. (Dan. 11:45.) Moreover the name Assyrian may indicate the section of the world from which he will emerge.

The Prince That Shall Come. Daniel 9:26. This name further indicates that from a small beginning he shall rise to power. But note the name "prince"; the name is also given to Satan, who inspires this prince. (See John 12:30.)

A King of Fierce Countenance. Daniel 8:23. It means here a person of mighty presence, of commanding mien. Note too that he is a *king,* and in this sense shall be identified with the ten who are to reign with his permission, and under his control.

A Vile Person. Daniel 11:21. This name shows his character, what he is. The word means despicable.

The Wilful King. Daniel 11:36. He gets this name from the words, "The king shall do according to his will." All other will shall be ruled out.

The Man of Sin. 2 Thessalonians 2:3. This name further indicates his character.

The Son of Perdition. 2 Thessalonians 2:3. This name indicates the origin of all his wickedness and his destiny.

XVI

Tribulation and Resurrection, 12: 1-3

THE first three verses of chapter 12 belong to chapter 11. They are the concluding remarks to Daniel of the speaker, the angel, who was sent to tell him the things which should befall his people in the latter days (10: 14). The angel is still the speaker, and now he informs Daniel of the closing scenes which shall close up the history of this present age and usher in a new and glorious one.

I. *The Ministry of Michael.* Verse 1.

1. Michael is called here "the great prince"; he has come before us elsewhere in this book. In 10: 13 we read, "But, lo, Michael, one of the chief princes, came to help me." There we find him on the side of the angel who speaks to Daniel concerning the things of Daniel's people. In 10: 21 he is called "Michael your prince." Here is a detail of importance: Michael is the prince of a great host of angels, and he is a prince on behalf of and in the interests of the people of Daniel, the Jews; their interests are his concern and care. Note the words, "which standeth for the children of thy people." A heavenly angel, and one of the very highest, if not the highest, standing for the interests of the Jews! This is because God Himself is greatly interested in that which concerns them, and all His world-wide program through them.

2. He shall "stand up" for Israel. He will take up their cause in heaven and on earth. He will oppose everyone in

the heavens who opposes them. Presumably it means that the opposers are angelic beings too, but evil angels. This is also taught us in chapter 10, where we find the angels, the good and the evil, in conflict and fighting. There will therefore be in the heavens at that time a conflict over the things that are to take place on earth, and the things concerning the people of Daniel. Momentous changes are about to take place on earth, and all heaven is here shown to be alive to the fact. Satan has ever opposed the work of God, and it would seem that here he will put forth one great final effort in that direction.

3. We are told when this conflict will take place. It states it as "at that time." It is the time spoken of by the angel, and the time kept in view throughout chapter 11 and here; it is the time of "the latter days" (10:14); it is the time when the things told him in chapter 11 are taking place, when his people, most of them, have accepted the willful king; it is the time when the covenant made with them has been broken; it is the time when the abomination of desolation has been set up; it is the time when the world is worshiping the Antichrist; it is the time when the great persecution is on—the persecution spoken of in 11:33-35, when many of the faithful among Daniel's people "shall fall by the sword, and by flame, by captivity, and by spoil," when they shall be purged and made white. But it is especially the time stated by the angel—the "time of trouble."

4. *The Time of Trouble.* This needs special mention. It is so worded as to be pointed out as the worst time the world shall ever know, especially the worst time Daniel's people

shall ever know. For it is added, "such as never was since there was a nation even to that same time." It is this time of trouble that is referred to often in the Scriptures. It is called in Jeremiah 30:7 "the time of Jacob's trouble." Our Lord refers to this verse and to this time of trouble when He says in His Olivet discourse, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Mat. 24:21). It is mentioned in Revelation 7:14 as "the great tribulation," or as it is in the original, "the tribulation, the great one." These Scriptures may be read in connection with this time of trouble: Daniel 8:24, 25; 9:26; Isaiah 26:20, 21; Mark 13:13.

5. The mention of Michael here, and his ministry on behalf of Israel, must be compared with that other place in Scripture where we see him in conflict: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven" (Rev. 12:7-9). These two Scriptures refer to one and the same event, and to one and the same time in the history of the world. Only Revelation adds that Michael shall have his angels with him, on his side, and that the one he will stand up against when standing up for the people of Daniel is Satan, called in Revelation "the dragon." This helps us to a correct interpretation of the mystic woman of Revelation 12; the woman with a crown of twelve stars. It helps to see that she represents the Jewish people, Israel of the twelve tribes.

II. *The Deliverance of Israel.*

1. The angel tells Daniel that at that time "thy people shall be delivered." This is one of the all-important statements in the entire Bible concerning this people. Similar words are used in Jeremiah 30:7, "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; *but he shall be saved out of it.*" And the eighth and ninth verses of that same chapter go on to indicate the kind of deliverance that shall then come to Jacob, meaning his people, the Jews. It indicates that the deliverance will be complete, and that they shall have their true king, and shall serve "the Lord their God."

2. The Old Testament has much, very much, to say about this coming time in the history of Israel, the Jews, and in the history of the world. We must compare Scripture with Scripture in order to fully understand this long-looked for, and patiently waited for event—the deliverance of Israel. Here are some Scripture statements out of very many. "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea" (Isa. 11:11). Those words are worth studying. At the time of the end the Jews will be found in those places, and from those places will they return to the land that is theirs. "And it shall come to pass in that day that the Lord shall beat off [figure from beating off olives from the olive tree, meaning here gathering fruit, as Israel shall be gathered] from the channel of the river [the Euphrates] unto the stream of

Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem" (Isa. 27:12, 13). Those words can only refer to a yet future deliverance of Israel, a deliverance referred to by these words of the angel to Daniel, "and at that time thy people shall be delivered."

Note again how the Jews are said to be in Assyria at the time of the end. These verses of Ezekiel 37:21-28 should be read by the diligent student. We shall quote only part of them. "And say unto them, Thus saith the Lord: Behold, I will take the children of Israel from among the heathen [nations], whither they be gone, and will gather them on every side, and bring them into their own land." We pause here a moment to state an important event in connection with this verse. In the year 1896 the now well-known Zionist Movement commenced. It had for its object the securing of Palestine as the homeland for the Jews. The National Federation was created. This was considered a landmark in the history of the Jewish world. To commemorate the event, a medal was struck, and the words of Ezekiel 37:21 were chosen for the legend on the Zionist medal. Now read on into the next verse, "And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

If the English language means anything, and if words are to be taken as they read (and they are unless otherwise in-

dicated), then these words mean exactly as they read—that the Jews are to be established in their land; that they are to become one united nation; that they are to have one king over them. And who that king is we know, for when Pilate asked Jesus, "Art thou the King of the Jews?" he received for answer the affirmation, "Thou sayest" (Mat. 27:11). The rest of the verses in Ezekiel 37:21-28 ought to be perused. Look at these remarkable words in Hosea 3:4, 5, "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." Those words exactly describe their present state. Away from their land, they hold their passover, but no sacrifice, and they are without king or prince. But verse 5 tells of the deliverance of the nation, agreeing with the words of the angel to Daniel, "and at that time thy people shall be delivered." "Afterward shall the children of Israel return and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days" (Hosea 3:5). Another Scripture dealing with this time of the deliverance of Israel is Amos 9:11-15. We quote only verses 14 and 15: "And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink of the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord my God." Moreover, Zechariah 12:3-10, besides the entire chapter, refers to this very time of Jacob's trouble, and people "at that time." All the passages

indicate that a deliverance from all their enemies, a deliverance from all the machinations of Satan, and a deliverance from all their age-long sufferings, and a deliverance from their age-long exile is meant; that following this great deliverance they will again in full measure possess their own land, Palestine; that they will become a united and great nation; that they will be the first nation on earth, and that under their king Messiah they will lead the nations of the earth; that in and through them all nations shall be blessed. What we witness going on in Palestine now is but preparatory to that time. At the outbreak of the Great War of 1914 there were but 56,000 Jews in Palestine; there are now, in this year of 1946, nearly 600,000.

3. But some other words are added after the words "thy people shall be delivered"; they are, "every one that shall be found written in the book." It refers to the living among the Jews at the time those destined by God to escape the persecutions unto death instigated by the Antichrist. For light on this, read Psalm 69:28, "Let them be blotted out of the book of the living, and not be written with the righteous"; and see also Isaiah 4:3, where verse 2 is speaking of "them that are escaped of Israel," meaning those who will have escaped death from persecution under the Antichrist; then verse 3 immediately reads, "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem."

4. A resurrection of many is taught. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting con-

tempt." As the words read, one might think that a general resurrection is taught here, but the opposite is taught. There is a distinction here between a general resurrection and a special resurrection; between a resurrection of the righteous, and a resurrection of the wicked. The Hebrew is clear on the matter. It clearly reads in the Bible open before me, "And many from among the sleepers of the dust of the earth shall awake." Even our English "many of" should be sufficient to show that not all are meant, for "many of" certainly does not mean "all of." But there is no doubt in the Hebrew reading. The word "of" in our English translation is in the Hebrew the word *min,* and means "from out of." It denotes "a *part* taken *from* or *out of* a whole." (Italic words are as in Hebrew dictionary.) It therefore refers to a resurrection of some. Another word to which attention needs to be called is the word "some," occurring twice. It is in the Hebrew *elleh.* It means "these" or "those." And when it occurs twice in close connection, "these" may be used first, and "those" the second time. Tregelles has therefore given this reading on the words we are expounding: "Many *from* the sleepers in the dust of the earth shall awake, these shall be unto everlasting life; but those (the rest of the sleepers who do not awake at this time) shall be unto shame, and everlasting contempt." The words therefore teach that at that time there is to be a resurrection of the righteous, the unrighteous remaining for another resurrection. Now Scripture teaches this truth that there is to be a resurrection of its own of the righteous, distinct from and prior to and long before the resurrection of the wicked dead. As Scripture is its best interpreter, let us

compare Scripture with Scripture on this subject. Since the book of the Revelation is the companion book of Daniel, we may look first at a reference there. In 20:4-8 is the statement of a vision seen by John. It is a vision of resurrected ones. He says of them, "and they lived and reigned with Christ a thousand years." And then he adds, "But the rest of the dead lived not again until the thousand years were finished." Then, referring to those raised from the dead, he says, "This is the first resurrection." Words cannot be plainer. And the resurrection referred to by John is this very resurrection mentioned by Daniel in his book, and told him by the very angel and messenger of God. In Luke 14:14 our Lord said to one who had entertained Him that if he would give the same treatment to the poor, he would be blessed, and then added, "for thou shalt be recompensed at the resurrection of the just." Had there been one general resurretion, He needed not to have said "at the resurrection of the just." Futhermore, the first Psalm gives the same teaching in the words, "Therefore the ungodly shall not stand [Hebrew word is *kum*—rise, cf. Mark 5:41, *cumi*] in the judgment, nor sinners in the congregation of the righteous," meaning there that the wicked shall not rise in the first resurrection. To the same time and event may the words of Isaiah 26:19 refer: "Thy dead shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs." If you look in your English Bibles and read the words, leaving out the ones in italics, good sense may be read: "Thy dead shall live: my dead body [Jehovah's dead] shall they arise." (All the dead bodies of the Lord's people.) But let the student compare

the words of Daniel 12:2 with the entire passage in Revelation 20:4-6, then Revelation 20:11-15, and he will see that two distinct resurrections are taught, different in time and different in character and different in destiny.

5. A reward is to be won and given. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Several things must be noted in these words.

(1) During the times spoken of in chapter 11, there will be among the people, especially among the people of Daniel, the Jews of the last days, teachers, those who will know and have understanding of the times, and who will undertake to impart what they know to all who will listen to them. The word used to describe them is not "They that *be* wise," as much as "they that *make* wise"; the word is the *maskilim,* the teachers. They are mentioned in 11:33, 35, where we read, "And they that understand among the people," the literal Hebrew of which is, "And the teachers of the people"; and in verse 36, "And some of them of understanding," or the literal Hebrew, "And from among the teachers." These words have been quoted to set forth what we have stated, that at the time of the end these will be teachers of the people, and that these teachers will know the purpose of God, will know that the person then in power is the great opposer of God and Christ, and will persist even unto persecution and death to so inform the people.

(2) Furthermore this third verse indicates that they will have a measure of success in their work of instruction and teaching, that they will cause many to turn to righteousness. Theirs will be a ministry something like the ministry of John

the Baptist, and forerunner of Christ, who prepared the way for Him, as these shall prepare the way for His coming again.

(3) These teachers shall be rewarded in the kingdom which Christ shall then inaugurate. Then will be the giving of rewards to the saints. Then will be the time of the sounding of the seventh angel, even as it is said in Revelation 11: 18, "And the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great."

(4) These teachers are said to "shine as the brightness of the firmament; and . . . as the stars forever and ever." We may recall the Lord's words, referring to the same time, "Then shall the righteous shine forth as the sun in the kingdom of their Father" (Mat. 13:43).

The passage in 1 Corinthians 15:40-42 may be read as indicating the different glories in the resurrection state, for after telling of the glory of the sun and of the moon and of the stars, and then saying that one star differeth from another star in glory, he adds, "So also is the resurrection of the dead." It looks as though the leaders and teachers and soul-winners will have a place in glory commensurate with faithful service rendered.

XVII

The Last Message, 12: 4-13

I. *Final Words of the Angel to Daniel.* Verse 4.

1. At last the final words of the angel are given to Daniel. They agree with the words of 10: 14 in that they continue to remind Daniel, and also all readers of his book, that the long talk given in chapter 11 and continued to verse 4 in chapter 12 belongs to the time of the end. That is the meaning of the words, "shut up the words, and seal the book, even to the time of the end." We have elsewhere in these lectures shown that the time of the end is the theme of this prophecy of Daniel; that it deals with events which shall happen at the end of the days, the days just prior to the days of the Messiah, when He shall come and take over the reins of human government, and rule the nations on earth.

2. But there are other words which the angel told Daniel, which we must examine. They are these: "Many shall run to and fro, and knowledge shall be increased" (v. 4). A modern view of these words has taken them to mean that at the end time, or as a sign of the end time, travel shall greatly increase! And in that view the Bible is said to teach or prognosticate human achievements! This the Bible does not do; it does not forecast the inventions of man. In Amos 8: 12 we read, "They shall run to and fro to seek the word of the Lord, and shall not find it"; and while the same Hebrew word is used it does not there indicate extensive travel, but only within the limits of part of the land of Israel. What

the words of Daniel 12:4 indicate we shall point out. The Hebrew word is *shut* (pronounced like "shoot"). In the verbal form, which is intensive, it means intense earnestness for something, and is the word used in 2 Chronicles 16:9, where it tells us of the eyes of the Lord which "run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." There it certainly means earnestness in looking for some special kind of people. Gesenius of Hebrew Dictionary fame defines the word thus: "To run through or over the book; i.e., to examine it thoroughly (Dan. 12:4)." Adam Clarke, the famous Methodist expositor, says of the words, "Many shall endeavor to search out the sense; and knowledge shall be increased by these means; though the meaning shall not be fully known till the events take place: *then* the seal shall be broken, and the sense become plain." "This seems," says he, "to be the meaning of the verse, though another has been put on it; viz., 'Many shall run to and fro preaching the Gospel of Christ, and therefore religious knowledge and true wisdom shall be increased.'"

"This is true in itself; but it is not the meaning of the prophetic words."—*Adam Clarke*. Orton, an old-time commentator, says, after quoting the words of verse 4, "That is, this vision refers to future and distant events, and therefore it is not to be fully known till the events discover it. In the meantime these prophecies will set persons upon inquiring, and many important discoveries will be made, even to the end of time." He goes on to say, "A diligent inquiry into the meaning of the Scriptures with a humble, teachable spirit, will be attended with success." This translation has been

given: "Many shall search it through, and knowledge of it shall be increased." Matthew Henry comments on the words: "Then this hidden treasure shall be opened, and many shall search into it, and dig for the knowledge of it, as for silver. They shall read it over and over, shall meditate upon it, and run it over in their minds. It is not knowledge in general, but knowledge of prophecy which the Hebrew and the context show to be what is meant here."

Here are a number of other translations of the words which I have gathered out of a wide reading: "Many shall closely investigate and greater will become the knowledge; i.e., of this book. Many shall zealously peruse (it). Many shall strive after the knowledge of this prophecy, and so shall it be increased. Many shall wander in the darkness of this prophecy, and so shall knowledge come to them."

The following translation is that of Gesenius, Maurer, Fuerst, Winer, all Hebraists: "Many shall thoroughly go through this prophecy (turning over its pages again and again), and so the knowledge of it shall be great." Klieforth gives it: "Many shall set out upon an investigation of this prophecy." Nathaniel West makes this comment upon the verse: "There is a beautiful figure in the Hebrew verb. The root (*shut,* shoot) signifies to 'rudder about' or sail on the ocean in search of land; to circumnavigate in order to make discoveries as do mariners on exploring expeditions; voyagers. Then, applied to land, spying out, prying into, and going through, inquiring, or serving, examining, and so increasing knowledge. So shall it be as to this deep, wide, and wonderful prophecy, in the end time."

3. It may be remarked that in the Hebrew the article "the"

is before the word knowledge, "the knowledge" shall be increased, the needful knowledge of this prophecy shall then be examined and known.

II. *Concluding Words.* Verses 5 to 13.

1. Daniel observes that "other two" angels were present, and that one of the angels said to the "man clothed in linen," "How long shall it be to the end of these wonders?" The "man clothed in linen" is the Lord Jesus Christ. He only would know "how long." What a question that is, and how many times it has been asked in the Bible. Look up the "how long" passages in Scripture; they are interesting and instructing. Here some of them are listed: Psalm 13:1, 2; 35:17; 89:46; 90:14; 94:3, 4; Zechariah 1:12.

2. The answer to the question is given in verse 7, and it is given by the Lord Christ Himself, the "man clothed in linen"; "It shall be for a time, times, and an half." That takes in the three and a half years during which time the great tribulation shall go over the earth, and which shall especially touch the Hebrew nation, Daniel's people. The Antichrist, who is meant by "he," shall have the holy people given into his power for that length of time. It is the time referred to in Matthew 24:21, 22; Mark 13:19, 20. Then the Lord's "whole work" shall be finished in the discipline of the nation, and the time of their oppressor shall have come. (See Isaiah 10:12.)

3. Daniel's question, "What?" (v. 8). He wishes to know the end of these things. For answer he is told the important things of verse 10.

4. The answer to Daniel (v. 10). Note it: "Many shall

be purified, and made white, and tried." That refers to the godly among his people of the end time, indicating what many are asking about, that there shall be godly people on earth; and in the land at the time of the end, a faithful remnant waiting for the Consolation of Israel, as there was just prior to the first coming of Christ. "But the wicked shall do wickedly: and none of the wicked shall understand." This indicates that there shall be a wicked faction also on earth at the time of the end; but that they shall be in ignorance of the times and the purposes of God. "But the wise shall understand." There shall be on earth during those terrible days teachers who shall know just what it is all about; they will discern the Antichrist; they will wait in patience for the coming deliverance.

5. The times are mentioned in verses 11 and 12. The daily sacrifice is to be taken away. This we had in chapter 8:11; 9:27; and 11:31. It is referred to by the Lord in Matthew 24:15. The set time is given here as 1290; this is 30 days longer than the three and a half years. Then in verse 12 we have the number of days as 1,335, just 45 days longer still, in all 75 days longer than the three and a half years, or 1,260 days of the great tribulation. There need be no difficulty about these days. All the days of Daniel are linked together and belong to the end time. The 2,300 days of Daniel 8:14 will begin before the 1,260 days, but end with them, for it states clearly "then shall the sanctuary be cleansed." The extra days mentioned in Deniel 12:11, 12 will no doubt be filled up with events after the cleansing of the temple, events which will have to do with the proper inauguration of the King-Messiah on the throne of Israel.

6. A blessing is pronounced on the one who shall come to the 1,335 days. It is because he will enter upon the kingdom days, the kind of times described in the great kingdom. (Psa. 72.) (See Isa. 30:18.)

7. With the most tender words Daniel is dismissed. It must be noted that the speaker from verse 9 on to the end of the book is the Lord Christ Himself. It is He who closes the book, as it is He who closes the book of the Revelation. Four words may be used to sum up the thoughts suggested by the final words of the book:

(1) *Rest.* "For thou shalt rest." This no doubt refers to his death. And note that it is called for him a "rest." So it is in Isaiah 57:1, 2.

(2) *Resurrection.* "And stand." He is to stand up in the resurrection. For him there would be the resurrection about which he heard in verse 2. He would rise to live again "at the end of the days."

(3) *Reward.* "In thy lot." This refers to his portion in the new kingdom—the kingdom about which his prophecies say so much. He had a part or lot in it, and would surely stand in it at the end of the days.

(4) *Return.* This is implied. He had elsewhere spoken about the Messiah being cut off, and having nothing for Himself. It is understood that the Messiah must return at the end of the days to take over the kingdom promised in chapters 2 and 7.

Thus by the goodness of God upon us we have ended our studies on this remarkable book of "Daniel the prophet." (Mat. 24:15.)

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